

THE ANGLICAN DIGEST

WINTER A.D. 1969



In the cover design, Tom Goddard has associated with the birth of Christ certain sacraments and events which bear upon the life and salvation of a Christian. The eight border squares, clockwise, beginning at top left, speak of (1) Jesus Christ's baptism as well as our own; (2) the Feast of the Epiphany (6 January) when our Lord was revealed to be king of all the world; (3) the sevenfold gift of the Holy Spirit at Confirmation and the singular gift bestowed at Ordination; (4-5) the wine and bread which in the Holy Communion become the mystical Blood and Body of our Lord; (6) the fatherly watchfulness of God, both day and night; (7) the fish reminds us of our Friday abstinence and thereby the crucifixion of our Lord; (8) the lily speaks of Christ's resurrection and our new life in Him and His Church; the center square consists of a Chi Rho — the first two letters of the Greek characters for Christ — to show that our Lord and Saviour Jesus Christ is the center of our lives.

CREAM OF THE WINTER CROP

A MIND AWAKE:

AN ANTHOLOGY OF C. S. LEWIS

Edited by Clyde S. Kilby

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the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

SECULARISM

OUR AGE is a secular one.

Secularism may be defined simply as the organization of life as if God did not exist. Secularism has become a way of life, whereas in previous generations, religion was a way of life. The implications of a God-centered view of the universe are clear: man is a significant being who reflects in miniature the rational, the free, the creative nature of God. He lives in a world which is hospitable to his ideals, friendly to his aspirations, supportive to his ideas of goodness and beauty, and his

fulfillment is the result of his efforts to become free, rational and creative. Since all men share in the one spiritual outflow, they are made one by nature despite their recognizable differences. Thus it is that the brotherhood of man under the fatherhood of God is not a whim or caprice of men lost in subjectivity; it is rooted in the very essence of being itself.

The consequences of the secularist view of the universe are equally apparent: it describes the universe as a combination of atoms without purpose or goal;

the natural law itself is senseless, having no intelligible objective or recognizable direction; it is a tale told by an idiot devoid of reasonableness and unmindful of purpose. It follows from the secular view that man is a thing above things — the chance product of some blind mechanism, and, whatever humane and sensitive qualities he manifests, man is a freak of nature despite his unusual talents. I say that because there are those two divergent views, what a man believes does make a difference, and the way that he expresses his beliefs makes a difference.

Modern secularism is all pervasive, affecting every phenomenon of human existence, and the religious community and its clerical leadership are today especially and singularly sensitive to the effects which the new world view produces. The minister, priest, or rabbi who is heir to a tradition of an affirmative God-faith now confronts a congregation whose members are in large part economically successful — without the help of God, they believe. The minister, priest, or rabbi, concerned by the increasing irrelevancy of his high calling to the busy schedule in which he is imprisoned, finds himself functioning no longer as a spokesman for the sacred because he is in a congregation which depends upon the secular.

What is new and radically different is that the clergyman must work in a community which is convinced that it is succeeding very well without God; moreover many churches are drifting into fields of politics, economics, sociology, housing, international relations — all dressed up in the vestments of ecclesiasticism, and temples, synagogues, and churches are now being built merely as office spaces. I am sorry that the awe is going out of religion. I am sorry that some of the beautiful art is going out of religion. Art is constantly trying to keep up with the times, and perhaps it may be necessary to revamp our architecture so that it no longer speaks of a synagogue, or a temple, or a church — but rather a supermarket with a Mogen David or a cross on it.

It is unfortunate that religion which has figured so large in world history has become so small an idea in modern history. I cannot believe that God is dead, nor can I accept the *apres moi le deluge* confession of the New Left, but I do believe that we can remold the revolutionary changes which are taking place in religion; revolutions are not necessarily executions.

I also believe that it is still incumbent upon our generation to look hopefully to the next decade and the decade following

by establishing new synagogues and temples and churches which are acceptable to the people, and maintaining a high intellectual standard in the pulpit, in meetings, and in study groups. The problem is not whether our churches and synagogues are contemporary, or remain contemporary, or develop in the contemporary mode (which is forever changing), but rather how to make modern man conscious of the essentials in an ageless process of life. I say that

the next decade will be one of disaster unless we religionists stick to basic values — to the basic values of our faith, and not be as permissive as many parents and college administrators are today, because permissiveness encourages greater violence. I don't think it is the business of our religious institutions to be so permissive that God is kicked out of the sanctuary, and secularism takes His place.—Tadded from a rabbi's article in *Faith and Form*



THE WAY

MY GRANDFATHER practiced law in a mid-western town; his office was at the end of the main street and at the foot of a hill. Each morning, Grandfather would walk to the front window and look out. Every morning he would see an elderly woman walking up the hill. He soon began watching for her: he had an unobstructed view to the top, and his eyes could follow her all the way up to the church. He knew who she was, of course — a widow who supported her family by doing housework.

Several months passed, and winter came. One cold, icy morning my grandfather arrived

at his office after battling his way over glassy streets. As he always did, he went to the window. He mentally bet with himself that the little old woman would not be walking up the steep, frozen hillside that day. As he said many times afterwards, "Tears came to my eyes as I watched. There was the old lady on her hands and knees, crawling up that icy hill!"

He didn't work that day, just closed his office and went home. He and Grandmother had a maid, a young English girl, and my grandfather boomed at her, "Are you an Episcopalian?" Frightened by the unexpected question, she could only

nod. "Do you have a book or anything about it?" Again she nodded. Grandfather continued, "Please get it. I want to see what's in that Church that would make a woman crawl up a hill on her hands and knees to get to it!"

The rest of the story is simple; our whole family came into the Church, and now, two generations later, there are six families — all in the Church. — A parish bulletin

LOVE

TO CHANGE a thief into an honest man is the simplest thing in the world. The Sermon on the Mount tells me how: if a thief holds me up and demands my overcoat, all I have to do is to give him my jacket too. It won't be easy, because everything depends on the spirit in which I do it. If I can wholeheartedly intend the gift of the two coats, the whole character of his act is changed — in taking them, he is no longer a thief.

A great deal of the Sermon on the Mount is taken up with instructions of that sort: just as silly, just as difficult, and just as true. How can I love a man who wants to injure me, or who already has injured me? Will my love make him stop or take away the pain? If I can really understand his action, see

it through his eyes, its nature changes. That is a first step; the second is very much harder. If it seems good to him to injure me, I must be fully willing to receive the injury; I must wholeheartedly accept his good as my own.

Surely that is asking too much! A man who could accept injury like that would not be saintly, but sick — and that is the clue. A sick man can and does do it — when he goes to the hospital for an operation, he does not hate the doctor. He does not want the doctor to stop. He knows that he will not like the pain, but realizes that pain is part of the process.

If I truly love a man, I do not need to be sick to accept any pain he causes me. Thousands of martyrs with Christ's Cross before their eyes have shown that a man can love his enemies. Most of the rest of us won't believe it. — Taddled from a manuscript



SOLDIER

A boy was on his knees, telling God in detail what he planned to do and asking divine assistance in carrying out his plans. His mother overheard him and said sharply, "Son, don't bother to give God instructions; just report for duty." — A parish paper



ACCORDING TO—

● A bishop: Some theologians, in their panic to make religion more meaningful to a world which has no time for it, often make the issues even more obscure. They appear to support a theology without God, a creation without a Creator, a natural world without a supernatural background, an eternal present without a hereafter, a morality without morals, a hopeless humanity without redemption, a Church without a Holy Spirit, a priesthood without sacrifice, Jesus of Nazareth without His heavenly Father, Christ the Servant without Christ the Saviour. Man is required to achieve his own salvation, and the Holy Catholic Church of the living God is relegated to the role of a weak and ineffective service club. A religion that knows not God can never answer the problems of a young world which is seeking God.

● A VII Province Churchman: We are in a diocese where we can see how the Church is being hurt by the current "ferment" and an over-emphasis on social action (the General Convention Special Program) when it is not

undergirded by solid teaching of the Faith. As I have gone about the Diocese as Chairman of the - - -, I've seen sorrow and bewilderment — truly sheep without a shepherd. Many people are saying in the words of Holy Scripture, "They have taken away my Lord, and I know not where they have laid Him."

● The Duke of Edinburgh: It is worth remembering that contemporary scientific knowledge is the direct outcome of Christian civilization. Christianity, perhaps more than any other of the great religions, is based on a realistic involvement in the material world, and, with one or two rather famous exceptions, the Christian Church has encouraged the search for truth and the work of scholars both outside and within its own ranks. The process of discovery started a long time ago, and has been accelerating ever since. Only the pioneers and the searchers understood what they had discovered, but today the facts which they discovered are taught as a matter of course in schools and colleges. The generations who have grown up in the last thirty years have done so in a

material and intellectual environment different in every respect from any previous generations.

● The new Bishop of Polynesia: His diocese is geographically the largest in the world — 11.5 million square miles, with 9,000 Anglicans, or one to every 1,300 square miles. (The Diocese of Rhode Island has thirty Churchmen to one square mile.)

● A Canadian priest: It is a joy to read [TAD's] articles about so many wonderful people. In parish work, we often feel as though we were alone in our efforts to keep the light of the Gospel shining, but four times a year we are reminded and reassured that God still has "His Army" fighting on earth.

● The Bishop of Western Michigan: We went to the special General Convention, we prayed, we spoke, and we voted, but the well-oiled machinery of the Agenda Committee hummed merrily along, cranking out the program that had been so carefully prepared and, I'm sorry to say, obviously predetermined.

● *The Living Church* (in an editorial on unity for the sake of unity): Our concern is for the truth that Christians do not all have to be in a single ecclesiastical structure in order to be one in Christ and one in their

mission to the world as Christ's hands and feet. It used to be that separated Christians could get badly hung up on what seem to us petty minutiae of diverse doctrines. Today there is danger that they can be no less hung up on mechanical schemes and devices for getting them all under one ecclesiastical roof. Unity should be for Christian service and mission; unity should not be for unity.

● A California correspondent: Perhaps if I did not live in an area where hippies foul up everything, the streets and places where they live and their own bodies, I would not take such a dim view of them. Undoubtedly they cannot be devoid of ideas — or something, but is it worth the effort? Are they foolish and brainless like the Lost Sheep? Jesus hit the nail on the head when He likened mankind to sheep — see how they panic and run and huddle and panic again.

● Wernher Von Braun (German-born scientist who has played a major role in the U.S.A. space program): It would be difficult to understand a scientist who does not acknowledge the presence of a superior rationality behind the existence of the universe. There certainly is no scientific reason why God cannot retain the same position that He held before we began

probing His creation with telescope and cyclotron. Manned space flight is an amazing achievement, but it has opened for us thus far only a tiny door for viewing the awesome reaches of space. Our outlook through that peephole at the vast mysteries of the universe only confirms our belief in its Creator. We are not alone. Jesus Christ said, "In my father's house are many mansions."

● A letter: The Church has baptized me, educated me, continually confirmed me, fed my body and soul, forgiven me much, solemnized my marriage and counselled my husband and me in marital problems, called and cared for us in illness. Even so, we try to remember Gert Behanna's idea that the "church isn't a place where I find God so much as where I take Him."

● *The Living Church*: Last year the Post Office Department received more than 234,000 complaints about obscene mail.

● A college (school of business) instructor: Men need to live by the guidance of rational principles and to resolve their disagreements peacefully. It is both immoral and impractical to abandon principles in a time of crisis, and hope to survive on the basis of pragmatic expediency and cowardly compromise. Each time that a violation of individual rights is tolerated,

it serves as an invitation for future violations. A free society cannot survive unless men of reason rally to its defense.

● The National Association of Episcopal Schools: In the autumn of 1969, our 901 schools (from preschool through high school) enrolled more than 107,000 students. Of the schools, 517 are of the preschool level, 67 go through the third grade, 110 through the sixth grade, 69 through the ninth grade, and 135 are preparatory; three schools are for special children. Our records, which are not complete, show that more than 685 priests and deacons work directly with the schools on a full-time basis as teachers, chaplains, and administrators.

● A layman's letter in *The Living Church*: After reading the local press, listening to television, and hearing a firsthand, slanted report from my own rector who was a delegate [he means *deputy*—Ed.] to the Notre Dame Special General Convention, it makes one wonder if there are any sensible Episcopalians left. I might add my thought on the results of the Convention: disgusting, disgusting, disgusting!

● A Louisiana sociologist: Of the more-than-2,000 adolescents who responded to a survey, most of them believe in God, and one of the most fre-

quent replies to the question, "What would you most like changed in your home life?" was, "More religion". (They also asked for "more time together as a family" and "better communications".)

● A letter in *The Virginia Churchman*: I hear about sex, sociology, science, politics, economics, etc., six days a week; hearing it all over again in church on Sundays is a bore, so I don't go. Why doesn't the

Church do something bigger than I am? I could really dig that! When are you Church people going to become leaders of men and stop being agents of the government? We young people don't hate adults or the Church, but we do resent your assumption that we are too dumb and too callous to be interested in things of spiritual value. We haven't created the generation gap; you have! Get wise to yourself, brother, before worrying about us!

● The Bishop of Coventry (England): As I go around my diocese, I am continuously being struck by the unimaginativeness of so much of the worship in which I take part and the failure to bring imagination into the worship of the Church. Sometimes I come away from a service saying to myself that, if I were not a priest, let alone a bishop, I just could not bring myself to attend that particular Church because its services are so dull and unimaginative.

● An VIII Province Churchwoman: I have been doing Church work here for almost fifty years, and in that time have been present at every diocesan convention, and have come to know many of our priests, some very well, others only slightly, but looking back over the years I can recall but three who showed the grace of

HILLSPEAK'S APPLE CRISP

Four pounds Jonathan apples; 2/3 cup brown sugar; 1/4 cup orange juice. Peel, core, and slice half the apples in a baking dish. Sprinkle half the brown sugar over the apples. Slice the rest of the apples and sprinkle with the remainder of the brown sugar. Pour the orange juice around and over the brown sugar. The Topping: 1 stick butter; 1 cup white sugar; 1 cup flour; 1 teaspoon cinnamon. Mix with a fork or the finger tips until crumbly. Cover the apples with the topping. Bake about 35 minutes at 350 degrees. Serve warm with ice cream.

humility. I was pushed to that recollection a week or so ago when the rector of one of our parishes addressed a group of women about the forthcoming convention and, we trust, the election of a man to be made our new bishop. He said rather blithely, "Of course, every priest thinks that he would make a good bishop." All the way home I thought of the latter portion of Micah 6:8, "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

● A parish bulletin: The two Prayer Book services known as Morning and Evening Prayer are directly descended from the series of daily services of the Middle Ages: seven monastic offices were combined into two daily ones by the compiler of the first Book of Common Prayer, Thomas Cranmer, Archbishop of Canterbury when Henry VIII ruled England. The two services, sometimes called Daily Offices, were meant to be used by all members of the Church daily; they still are.

● The recently retired Bishop of Louisiana, in his farewell sermon: I do not minimize the serious human problems which afflict our world, and I would be ashamed of my Church if it did not wrestle earnestly with them, but it troubles me to see

it rush off to battle untrained, unarmed, and not too sure of its leadership. If I am to reach out and pluck a man from quicksand, I must be sure that I am standing on firm ground. If my Church is going to try to save a sinking world, I want it to be sure of the rock on which it stands. I need assurance that faith and devotion lie behind its actions. I want the Church to know who sent us forth on that mission. I want every crusader

CONTRARY

The ungodly said . . . let us enjoy the good things that are present . . . Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us; let us crown ourselves with rosebuds, before they be withered; let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: this is our portion, and our lot . . . Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged. Let our strength be the law of justice: for that which is feeble is found to be nothing worth. Therefore let us lie in wait for the righteous; because he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressions of our education. . . Such things [the ungodly] did imagine, and were deceived: for their own wickedness hath blinded them.
—The Wisdom of Solomon

who calls himself Christian to be able to call the Name of Him who sent him. I know that we must be involved in those struggles; at the same time, I know that Christian charity springs not from the sight of man's misery but from the knowledge of God's love. I bid you therefore pray for the Church at large, pray for Christians everywhere, that we may keep our priorities straight. Pray that, as the Church, we may put first things first. Pray that by the indwelling grace of God, we may so deal with things temporal that we lose not the things eternal.

● A Churchwoman: Change! Change! Change! That's the rug under which are swept excuses for immorality and not being good Christians and good citizens. Why change for the worse? I thought we were to change for the better: "be ye perfect"

● A parish priest: For a small, young mission in the suburbs it is particularly difficult to locate new Church families. Because we are aware of the trouble caused by not sending letters-of-transfer, we are careful to remind our people, before they move, to locate their new church and ask for letters-of-transfer. As soon as I get the new address of any removed communicant, I write the rector

of the parish, tell him about the family, and ask him to call and arrange for a transfer of membership. I am sorry to report that only one in four priests bothers to acknowledge my letters, and a lesser number ask for letters-of-transfer. It costs only six cents, a look in *The Episcopal Church Annual*, and a few minutes to ask the priest in the new town to call and welcome the new family.

● The Bishop of Guildford (Province of Canterbury): The ministry means praying, and helping others to pray even when you are spiritually weary and the fire has gone out of you; it means bearing the crosses of your people, to take their worries to bed with you, and wake up with them the next morning; it means answering the man who says, "I have three months to live — please help me to die as a Christian"; it means talking to a girl of fifteen who is having a married man's baby and whose parents have turned her out; it means that after a week's footslogging the streets, the one person in the parish whom you failed to see died before you could get there — and there is lots more.

● An examining chaplain: Our duty is to assure the Bishop and the Standing Committee that ordination candidates "are learned as the canons require",

and that they rightly hold the Church's faith, and are prepared to teach it, a responsibility which would seem to be a duplication of the work of the seminaries, but unfortunately it is not: many of those institutions lay emphasis upon some aspects of education and training with an unhappy neglect of others; and the Bishop needs to be assured that ordination will not be bestowed upon any unqualified to administer all the duties of the Sacred Ministry.

● A priest's widow: My *Long Shadows of Lambeth X* arrived late Saturday afternoon, and I have spent a good share of the time since then reading it. It is a remarkable piece of work. I think it is astonishing that the authors have been able to give such a complete and detailed account of the gathering and manage not to be boring. I have found it interesting but not a little frightening. So much of it seems like an exercise in futility. Sometimes I wonder if there isn't something wrong, perhaps, in the way we select our bishops. It seems as though most of them were doing their best to put an end to Anglicanism. My husband had worried about that for a long time before he died, and the trend doesn't seem to be slowing down any. It seems to me that too many of the bishops were

like a bunch of sheep, yielding to the slightest pressure. I think that the people are entitled to better leadership than turned up at Lambeth. Even though Lambeth does bother me, I'm glad to have the book and to be told what went on.

● A priest on the fortieth anniversary of his ordination: The years have not been easy, but they have been most blessed, far beyond any deserts of mine. There have been mistakes and failures, and for these I do penance. But also I rejoice and give thanks with my whole heart; for God, who has called me to serve Him in the Sacred Priesthood, has given also His grace. Again and again He has overruled my mistake-making hands for good; again and again He has put His words into my mouth. I don't dare not to give thanks; it is as simple as that!

● A letter: Don't think we haven't been grateful all these years for receiving TAD — we just never got around to finding an envelope and extra dollars. We are very concerned about the direction the Church is taking and feel that the little magazine is most helpful by showing us that others are also concerned and trying to do something about it. We are training our three children in what our "swinging" priest calls the "old" way, i.e., "The Church

says . . . etc." He doesn't believe that the Church says *anything*! Hopefully, our children will — anyway, they do now.

● A college professor: We send men to the moon, and even talk of sending men to Mars, and we don't know our own history. Many of the students not only know nothing about the Church but have never looked at a Bible. Even if one does not belong to the Church or believe in its teaching, the Church is a part of European and American history that cannot be ignored. At a parents' class in our parish I once gave a talk on Acts as a historic document and it astonished people including the rector, who had never thought of the book in the setting of the history of the Roman world. What do our seminaries teach, anyway?

● The Bishop of Northern Indiana, addressing his annual Diocesan Council: The World Council of Churches, the Lambeth Conference, and other influential bodies have met. Now is not the time to review their findings, but I do, however, feel bound to warn you that the Anglican Communion as we have known it may not survive much longer unless some present trends are arrested. The Church, in common with other communions, is growing, if at all, so slowly that it is very far from

keeping pace with secular expansion. There is, at least temporarily, a widespread rejection of authority and tradition; and that spirit, if unchecked, may in time have some startling effects. In many Anglicans — perhaps in a majority of Anglican bishops — the passion for unity is so strong that the sacrifice of vital elements of our heritage seems to them a small price to pay for the coveted oneness. It is becoming increasingly necessary for individual Anglicans, parishes, dioceses, and provinces to know what they believe and how far they can honestly carry the process of accommodation. I hope that our diocese will speak with one clear voice if a difficult choice is thrust upon it.

● A retired Churchwoman's letter: We had a terrible experience here at the home a few weeks ago. A sex fiend got in by way of the second floor back porch, woke a little woman, 80 years old, and attacked her. Her mouth and throat are in bad condition, two ribs were cracked, and her voice is still affected, but she has taken it like a saint. It happened during the night of the worst race riot in the city, so we could not get the police.

● A V Province priest: Let me tell you what I find myself believing more and more about the Church of today and tomor-

row: I believe that we are moving toward a kind of explosion within which will shatter the heavy superstructure and force us to seek renewal in a personal way on the local level. I am sure that your daily mail brings a flood of letters from truly devoted souls, who are concerned about the Church. Those same people are not going to leave the Church: they are going to be the Church, and in a time of apostasy and much falling away. I am pessimistic about the next few months and years, but I am optimistic about the next decades and centuries.

● A parish priest: Any work that is actually accomplished by a committee must finally be done by individuals. In other words, Christian social relations does not lend itself to group action: it is usually the action of individuals where they are; if, wherever they are, they act like Christ, they are engaging in Christian social relations, and there will be results that are pleasing to God.

● A vestryman: My family has tithed for the past decade, something that has called for considerable management and some sacrifice. I believe in proper, if not generous, giving, but I also believe that stewardship demands the responsible use of resources. I will gladly support the Church for the spread of

THE PEOPLE WHO
PUT OUT TAD
WISH THE PEOPLE
WHO READ TAD
A
HAPPY*
BIRTHDAY
IN THE YEAR
OF OUR LORD
1970

*Please see other side for definition of word happy

(Continued from other Side)

HAPPY

means

1. Being in favor
with (a) God and
(b) man, and
2. Enjoying (a) good
health and
(b) prosperity*

*More than enough to send
The Anglican Digest a dol-
lor on your 1970 birthday

God's Word and Sacraments, but not for social and political activities — certainly not to encourage and subsidize unlawful behavior and anarchy, whatever the occasion.

● A layman: My own concern for the Church is great, and I have gone through many hours of searching how I can best serve it in these changing times. To hold fast to the Faith that has often been my only refuge is not difficult — I couldn't manage without it. Many of our members, however, are un-Churched and do not understand the difference between loving our rich and hard-won heritage and using its externals. Living in a socially minded parish, and always seeking to share the blessings that I have known, I watch other members come and go, as if they thought the Church would always "be there" to help them when needed, but they do nothing to keep it there.

● A parish bulletin: Much of the Church's zeal in social involvement is a kind of substitution for a lack of confidence in her own field, *i.e.*, the relation between God and man. In short, sociology is replacing theology as the Church's foundation of thought. For every person who drops out of the Church because of its alleged "irrelevance", another drops out because of sheer

frustration in not hearing with any clarity what the Church of history has to say. Just as people expect a physician to know something about medicine, or a banker to know something about banking, it is reasonable to expect that a priest will be well-trained in theology. He need not be a scholar, but he should have sufficient knowledge of God to impart it with clarity. Theology is always "of God". I hope that we may hear less about "theology of man" (properly called anthropology), "theology of the city" (sociology), "theology of stewardship" (fund raising), and more about (pardon the phrase) the theology of God. St. Thomas and other reputable theologians taught that theology is the noblest of all sciences. If we were better theologians (God knows), we all might partake a little more of that joy which the spirit of "graceful reason" and understanding engenders.

● A Churchwoman: I am deeply concerned over the changes being made in our faith. I believe in constructive changes in material things, but how can man change the spiritual?

● A college professor: I don't know too much about the hippies, but I wonder if one of their troubles may not be that they have had things too easy. (I had the same thoughts about

this country during World War II.) We who started out in the Depression era had a different view of life and work. While I would not wish suffering for the people in this or any other country, I think there would have been a different attitude if some of our cities had been bombed like those in Britain and on the continent. I was in the Battle of the Bulge, and I had unprintable thoughts about the coal miners back home who were striking for higher wages and about civilian friends who complained in their letters to me that they could not get the heat in their houses above about 68 degrees. I wish they could have seen some of the frozen corpses in the snow.

● A letter: With all the discontent and fear being voiced by the laity of the Church, why don't some of our priests and bishops call off their wild schemes and, incidentally, get back to promoting the worship of God and the salvation of souls? If they don't come to their senses soon, there will not be enough money to pay their salaries — and then, mark my word, they'll blame it all on the laity. I have yet to see a faithful priest or bishop unsupported by his people: it's the unfaithful ones that cause all the trouble; sometimes you wonder if the Devil has not got hold of them

(if he has, he'll do everything to keep them from finding out).

● A parish bulletin: We need not be overly concerned about the Notre Dame General Convention or the bureaucrats of the Church. What really undermines the Church is the failure of its members to put God first in their lives. They can come to church every Sunday, but don't; they can come to the daily Eucharist, but don't; they can confess their sins, but don't; they can give more, but don't. Their passive resistance is more of a threat to the Church than all the bureaucrats and heretics put together.



CATHEDRAL COP

A WOMAN visiting Saint Paul's Cathedral Church, London, inquired of a junior verger, "Is the Pope the head of this Church?" "Madam," the man replied, "there is no one of that name here, but Mr. Overington is the Dean's Verger."

The Dean's Verger at St. Paul's may not have the authority of a pope, but neither does he simply hover about in a black gown to keep people from stealing valuables; he has a staff of sixteen other vergers, and four women who clean the chapels and choir. (Cleaning out of arm's reach is provided

by the government.) A verger (Latin: *virga* — for the virge or staff which he carries before an ecclesiastical dignitary) has many duties about a cathedral church and is usually the official caretaker of the place. At St. Paul's the Dean's Verger has also charge of the strong-room (Communion silver, etc.) and the money received from visitors who wish to go up into the dome, but, above all, has an important part in the precision-like ceremonial of special services. A verger has the responsibility of being the first in a procession, a custom drawn from the medieval Sarum rite of Salisbury Cathedral. Those who have seen a good verger directing traffic at a large ceremony during, say, a diocesan service, know that moving unrehearsed priests about the sanctuary can be a vexing task. —Taddled from various sources



THE OPEN DOOR

The following note was found on the litany desk of a parish church: "Today I spent an hour alone in your church trying to communicate with God. I think I did. I sought, and hope I found, forgiveness, peace of mind, restored health, and guidance. Thank you for an open door."

—*The Tennessee Churchman*

BIBLICAL BONERS



THE BIBLE in English has been printed more often than any other book in the world, but neither printing nor translation has been without its hazards. When an error in printing or an eccentricity in translation occurs, there is no hope of its being overlooked, for the Bible is the one book that is read cover to cover, word by word.

The Bishop's Bible, first published 5 October 1568, is known unofficially as the Treacle Bible, because, where other versions spoke of balm, the Bishop's Bible asked, "Is there no treacle in Gilead?" Treacle originally meant an antidote against venom, but in England it is the common term for molasses.

Only one of the English versions before the Treacle Bible got a special name other than that of its translator. It is Coverdale's translation, published in 1535, and known as the Bug Bible. Psalm 91:3

reads: "Thou shalt not neede to be a frayed for eny bugges by night."

The Geneva Bible, named after the place where it was printed, was also called the Breeches Bible. In every one of its 200 or so editions, Genesis 3:7 reads: "The eyes of them bothe were opened . . . and they sowed figgetree leaves together, and made themselves breeches."

Seldom has a mistake been taken so seriously as the misprint in the Fool Bible. Charles I fined the printers £3,000 and suppressed all copies of an edition in which the opening words of Psalm 14 read: "The fool hath said in his heart there is a God":

The Discharge Bible (1806) makes I Timothy 5:21 state: "I discharge thee before God . . . that thou observe these things."

The Sin On Bible was a 1716 edition of 8,000 copies, the first to be printed in Ireland. "Sin on more" was the astonishing in-

junction given in John 5:14 to the sick man at the Pool of Bethesda.

The Unrighteous Bible of 1653 left out a negative: "Know ye not that the unrighteous shall inherit the Kingdom of God?"

The Wicked Bible of 1632 left out the negative in the seventh commandment.

The Geneva Bible of 1562, which came to be known as the Whig Bible because its misprint was seen to have political applications, tells us that according to the Sermon on the Mount, "Blessed are the place-makers for they shall be called the children of God."

The Vinegar Bible of 1717 from the Oxford Press headed one section, "The Parable of the Vinegar".

The Ear-to-Ear Bible of 1810 left out one letter: "He that hath ears to ear, let him hear".

In an 1832 edition some confusion occurred in Genesis 24:61, when the camels, which had been mentioned rather frequently, turned up again instead of damsels: "Rebecca arose and her camels".

The Lions Bible (1804) had lions for loins in I Kings 8:19: "Thy son that shall come forth out of thy lions".

In an early 18th century edition, in Psalm 119:161, where David should have referred to

princes, he is made to say instead: "Printers have persecuted me without a cause".

Twenty-two editions of the Bible are called after misprints. Sometimes the name itself is funnier than the misprint, as in the Forgotten-Sins Bible, the Wife-Hater Bible, and the Standing-Fishes Bible.—*The Anglican Sphere* (Rotterdam)



ONE BY BIKE

MEMBERS of several African congregations in the Sabie area of the Diocese of Pretoria (Province of South Africa) decided that last Easter they would not ask their priest to rush around and have several celebrations of the Eucharist; rather they would all try to attend one Celebration in Sabie. Truck and bus loads of people came from the many stations, but Simon Madhlope, a 70-year-old catechist of Bushbuckridge, unable to find community transportation, mounted his bicycle at 6 a.m. Easter Eve, pedalled some fifty miles to arrive in Sabie that evening, and was on hand the next morning for the Easter Eucharist. He left Sunday afternoon, spent the night along the way, and arrived home Monday — all hundred miles by bicycle.—Tadded from SEEK

HILLSPEAKING

AS USUAL, the summer and autumn months brought visitors to Hillspeak from almost every diocese in the American Church; many came to spend several days in the area, some to see about retiring to these lovely parts, if not at Hillspeak itself.

Now that SPEAK has found its president, plans are shaping up to put two or three of its unlimited operations into action; all of it takes time and a great deal of thinking, but when something definite is presentable Hillspeak's many friends will, of course, hear about it.

Even though an apartment was put in the second floor of what is called the Lower Barn and another one later on the first floor, living space at Hillspeak is completely occupied — there's not a spare bedroom anywhere on the place.

At this writing the carpenters (in these parts such craftsmen are often stone masons, plumbers, and electricians as well) are putting up a fireproof addition to and remodelling the record room where are housed over

160,000 EBC-TAD address stencils. (A modest estimate reveals that at least \$1.00 is invested in every stencil.) Although the concrete ceiling may, for a while, have to double as a roof, plans call for the second floor to be used as a temporary chapel. The present chapel (12 x 18) was designed to be turned into an office and was temporary from the beginning (it will accommodate eighteen people — comfortably only twelve); with the Hillspeak family increasing and with more and more visitors attending the daily services (Morning and Evening Prayer and the Eucharist), larger chapel space is required. Eventually the "new" chapel will also be turned into offices and a permanent one built on the nearby Crown — the highest point of Hillspeak. SPEAK has received an anonymous gift of \$500 towards that purpose, for which funds now total \$620.

The mile-long road from the highway to Morningside (the name of the east end of Grindstone Mountain) has been reshaped and made ready for

blacktopping, which delight, we are told, the County will provide before the end of the year.

Friends of Hillspeak may wish to know that *The Anglican Digest* is now self-supporting — approximately one reader at a third of its more-than-160,000 addresses is sending in his TADollar on his birthday. It is hoped, of course, that the present ratio will continue, if not increase, but it is comforting to know that contrary to the prediction of experts a Church magazine is paying its own way, and, moreover, it is rewarding to know that the continuing support of EBC members and their faith in Operation Unlimited have made all that possible. That there are the Episcopal Book Club, *The Anglican Digest*, Hillspeak, and now SPEAK is evidence enough that people are genuinely interested in the Church, its integrity, and the "faith once delivered to the saints."

Pray God to bless our concerted efforts to be of continuing and lasting service to the Church of our rich inheritance.

We who also work for the Church and who are blessed by living on Grindstone Mountain send greetings to all members of the larger Hillspeak family and wish you a holy and joyful Christmas.—From "Embertidings"

BY WILL AND DEED

★ The University of the South, Sewanee, Tennessee, has received \$772,600 from the estate of Nathan A. Crockett (died 1949), a Nashville banker who never went to college and had no connections with the University, but who was impressed by the quality of Sewanee men, particularly a former Vice-Chancellor, Alexander Guerry, who sat with Mr. Crockett's bank board in a hearing on an estate in which the University had an interest; when the Vice-Chancellor suggested that the University take the smaller share, Mr. Crockett was moved to make that institution the beneficiary of his good fortune. (The Crockett estate, set up as a trust for four brothers and a sister, was originally worth \$350,000.)

★ Mary Peterkin Walker, a widow late of Charlottesville, Virginia, left \$10,000 to the Diocese of West Virginia for its Peterkin Conference Center, Romney.

★ Trinity Parish, Easton (Diocese of Bethlehem), Pennsylvania, has received \$30,000 from the estate of the late Ward Raymond.

★ The Last Will and Testament of Mrs. Frank Grant Crowell, late of Kansas City, in the Diocese of West Missouri, directs that of her multimillion-dollar estate the income from (1) twenty percent be paid perpetually to Saint Paul's Parish, Kansas City; (2) twenty percent to Grace and Holy Trinity Cathedral Parish; (3) seven-and-a-half percent to the Diocese's St. Luke's Hospital; she also left \$10,000 to St. Paul's Parish in memory of a former rector, Richard Mitchell Trelease.

★ A gift of \$500,000 from Mr. and Mrs. David Philip Hamilton, of Shreveport, in the Diocese of Louisiana, made possible the completion of an academic-administration building for Sewanee Military Academy, in the Diocese of Tennessee.

★ Mr. and Mrs. Fred Hummel, of Richmond, Virginia, have given \$3,500,000 to the Episcopal High School, Alexandria, for a stadium, academic building, and possibly a dormitory.

★ The Church Pension Fund has received from the residue of the estate of Mrs. Leon C. Welch, whose husband was Treasurer of Standard Oil of Indiana for many years, \$70,000.

★ Bessie Danley, a Presbyterian widow and late of Flemington (Diocese of New Jersey), left approximately \$85,000 (a third

of the residue of her estate) to the local parish (Calvary) for the establishment of a parochial chapel in nearby Clinton.

★ In addition to the \$10,000 left to the Retiring Fund for Deaconesses (TAD, 69C), Jane Bliss Gillespy, a deaconess who died in Middletown, Rhode Island, last December at the age of 95, left \$5,000 to the Central House for Deaconesses, a training school in Evanston, Illinois; \$4,000 to the Church of St. John the Evangelist, Newport; \$2,000 each to St. Mary's Parish, South Portsmouth, the Church of the Ascension and St. Agnes, Washington, D.C., and the Society of the Companions of the Holy Cross, Adelynrood, South Byfield, Massachusetts; \$1,000 to the Society of St. Paul, Gresham, Oregon; and one-eighth of the residue to the Diocese of Rhode Island.

★ Mr. and Mrs. William Grimes, who died within two days of each other, left their estate (approximately \$20,000) to St. Augustine's Church, Free-land (Diocese of Olympia), Washington, which mission they helped start, and to St. George's Parish, Roseburg, in the Diocese of Oregon, their home since Mr. Grimes' retirement several years ago.

★ All in Procter & Gamble common stock, currently selling at

\$100 a share, the Diocese of Southern Ohio has received or will receive 25,000 shares for the endowment of the Marjorie P. Lee Home for the Aged, Cincinnati (a lesser amount had been received earlier for the construction of the Home); the Society of Saint John the Evangelist ("Cowley Fathers"); Cambridge, Massachusetts, 10,000 shares; Order of the Holy Cross, West Park, New York, 5,000; The General Theological Seminary, New York City, 5,000; Children's Hospital, Cincinnati, 5,000; the Church of St. Mary the Virgin, New York City, 2,500; the Church of St. Michael and All Angels, Cincinnati, 1,250; the Church of the Advent, Walnut Hills, Cincinnati, 1,250; a total of 55,000

shares or approximately \$5.5 million from the estate of the late Charles Shepard Lee. Mr. Lee, who was sole heir to the first treasurer (an uncle) of Procter & Gamble, went to Harvard and there became acquainted with the Cowley Fathers and often went to the Church of the Advent. His wife Marjorie, who died in 1961, was the daughter of the Dean of St. Paul's Cathedral Church, Cincinnati; when that church was shut down by the Bishop, the Lees transferred to St. Michael and All Angels' and sometimes went to the Church in Walnut Hills. Because Mrs. Lee died of cancer, many thousand shares of P & G stock were left to institutions engaged in medical research.



BELFRY



WHILE this word suggests the chimes that ring out in a church steeple, it originally had nothing to do with bells, but was associated only with war. It was first spelled *berfrey* in English, and was some sort of a protective shed used by a besieging army. Later a *berfrey* became a movable tower from which missiles could be fired, and also, from the top of it,

the attackers could get a good view of the enemy fortress. Still later the name was given to a tower used to protect a watchman, and since a watchman needed nothing so much as a bell to sound the alarm, the *berfrey*, by association, became the *belfry*, and was finally adopted as the name for a part of church architecture.—*Word Origins*, by Wilfred Funk ©



S.O.S.



(Save Our Seminarians)

I AM concerned for the well-being of the Church. During the twenty-five years since I was confirmed I have been acutely aware of two things: (1) the great power and majesty of the faith which we possess, and (2) the widespread ignorance of the faith amongst us. The ignorance that I speak of is not confined to the laity; it is to be found in clergy, both priests and bishops. I am convinced that to know the faith is to embrace it, but how did such an extraordinary state of affairs come about? How could the matter be put right? Was there anything that I, one lay person, could do to help?

As I thought over the questions, trying in particular to locate the source of our lack of knowledge of the faith, I wondered what was being done (or not being done) in our seminaries. I found it difficult to believe that members of the clergy were deliberately keeping the faith from the people. The answer must be that they did not know what the faith was; in other words, the seminaries were simply not providing our future priests and (more disastrously)

our future bishops with a solid theological training, and when I read about seminary education, everything seemed to confirm my conclusion.

While my thoughts were still more or less at the back of my mind, the Church Union began to bring out reprints of Hall's ten-volume *Dogmatic Theology*. [Francis Joseph Hall, (1857-1932) was the grandson of a priest who was an early follower of the Oxford Tractarians and who directed his early education. Hall attended Racine College while its Warden was the renowned James De Koven (22 March in the Proposed Calendar); taught Moral Theology at Western Theological Seminary, Chicago (the forerunner of Seabury-Western, Evanston, Illinois) and Dogmatic Theology at the General Seminary, New York. He was hard of hearing from early childhood, and when he became completely deaf at the age of 51 he was forced to receive questions as notes and to have a secretary write out what speakers were saying at meetings and conferences. *Dogmatic Theology*, which appeared between 1907

and 1922, was begun while he was still a student, and he is said to have done much of the actual writing while sitting in a rowboat in the middle of a lake. The work is regarded as the first Anglican *Summa Theologica* since the Reformation.—Ed.]

From articles about Dr. Hall and his great work, it seemed obvious that the ten volumes were something which ought to form the basis of the training of our priests. The Church Union needed money to redo the series, so I decided to help, and did, in fact, pay for the reprinting of Volume V, but I was still not satisfied; it was all very well to get the basic books into print, but how could I be sure that they would be read and studied by the right persons (our future priests and bishops) at the right time (during their seminary training)?

As a result of my thinking, I conceived the plan of trying to place copies of the Hall series in the hands of every student in our seminaries. It would be a big project, especially in the first year, when I should need copies for all three classes, not just incoming juniors. Furthermore, I looked upon the plan as a long-term project because nobody could expect the clergy to become a body of informed persons overnight.

To my great delight, the Church Union not only welcomed the idea, but proposed the personal distribution of the books, which was begun early in 1968. Dividends from the project came in early, and at an astonishing rate. Students have kept the CU representative up till all hours discussing theology, many professors have requested copies, and at least one seminary dean said that "every man preparing for Holy Orders ought to know the Hall books".

In April of 1968, I devoted \$5,000, approximately a third of my year's income, to getting the project started. In the autumn, with only the incoming class to equip, the expense was, of course, less — \$1,287. Because I had greater expenses at home and was therefore concerned about getting the remaining five volumes into print, and about how to pay for them at \$2,500 apiece and their distribution, it seemed to me to be time to make a direct appeal to other concerned Churchmen for help in the project. The rewards have already been so great that I wonder if I have not been selfish to have kept it to myself so long! — From a layman's letter

[Contributions to further the excellent project may be sent directly to the Church Union, Post Office Box 198, Pelham, New York 10803.—Ed.]



THE DAY



*From the prayer before the sermon preached by John Donne,
Dean of St. Paul's, London, at the Commemoration of the
gracious Lady Margaret Danvers, in the parish church of
Chelsea on 1 July A.D. 1627*

O ETERNAL and most glorious God,
who sometimes in thy justice
dost give the dead bodies of the saints
to be meat unto the fowls of the heaven,
and the flesh of thy saints
unto the beasts of the earth,
so that their blood is shed like water,
and there is none to bury them;
who sometimes sell'st thy people for naught,
and dost not increase thy wealth by their price,
and yet never leav'st us without the knowledge
that precious in thy sight is the death of thy saints,
enable us,
in life and death,
seriously to consider the value,
the price of a soul.
It is precious, O Lord,
because thine image is stamped and imprinted upon it;
precious because the blood of thy Son was paid for it;
precious because thy blessed Spirit, the Holy Ghost,
works upon it and tries it by His diverse fires;
and precious because it is entered into thy revenue
and made a part of thy treasure.

Suffer us not, therefore, O Lord,
so to undervalue ourselves —
nay, so to impoverish thee —
as to give away those souls.
thy dear and precious souls —
for nothing.

and all the world is nothing if the soul must be given for it.

WE know, O Lord, that our rent, due to thee, is our soul;
and the day of our death is the day,
and our death-bed the place,
where that rent is to be paid.
And we know too that he
that hath sold his soul before
for unjust gain,
or given away his soul before
in the society of fellowship and sin,
or lent his soul for a time
by lukewarmness and temporizing,
to the dishonour of thy name,
to the weakening of thy cause,
to the discouragement of thy servants,
he comes to that day,
and to that place,
his death and death-bed,
without any rent in his hand,
without any soul to that purpose,
to surrender it unto thee.

Let therefore, O Lord, the same hand
which is to receive them then,
preserve those souls till then;
let that mouth that breathed them into us, at first,
breathe always upon them,
whilst they are in us,
and suck them into itself,
when they depart from us.

THOU alone dost steer our boat through all our voyage,
but hast a more especial care of it,
a more watchful eye upon it,
when it comes to a narrow current,
or to a dangerous fall of waters.
Thou hast a care of the preservation of those bodies
in all the ways of our life;
but in the Straits of Death,
open thine eyes wider,
and enlarge thy providence towards us,
so that no fever in the body may shake the soul,
no apoplexy in the body damp or benumb the soul,
nor any pain or agony of the body presage future
torments to the soul.

But so make thou our bed in all our sickness.
 that being used to thy hand,
 we may be content with any bed of thy making;
 whether thou be pleased to change our feathers into flocks*
 by withdrawing the conveniences of this life,
 or to change our flocks into dust,
 even the dust of the grave,
 by withdrawing us out of this life.
 And though thou divide man and wife,
 mother and child,
 friend and friend,
 by the hand of death,
 yet stay them that stay,
 and send them away that go,
 with this consolation:
 that though we part at divers days
 and by divers ways, here,
 yet we shall all meet at one place,
 and at one day—
 a day that no night shall determine:
 the day of the glorious Resurrection.

*wool or hair

Magdalen Herbert, widow of Richard Herbert, Esq., was the mother of three daughters and seven sons, one of whom was the renowned priest, scholar, and poet George Herbert, author of A Priest to the Temple, or The Country Parson. While at Oxford with her eldest son, Edward, she made the acquaintance of Donne, with whom she maintained a great friendship for the remainder of her life. Some years after the death of her childrens' father and when she was about forty, she married Sir John Danvers; it was at their house that Donne spent several months during the plague epidemic of 1625. Lady Danvers died early in June of 1627, but since Donne was "bound by pre-obligations and pre-contracts to his own profession," he was unable to be at Chelsea for her burial 8 June. Donne had lost his only daughter Lucy some months before. The Commemorative Sermon was the last one to be published during Donne's lifetime.



DIALOGUE

The late Bishop of Alabama was asked by an atheist, "Do you believe that Jonah was swallowed by a whale?"

The Bishop replied, "When I go to heaven, I shall ask Jonah."

The atheist asked, "Suppose he is not there?"

The Bishop said, "In that case, you will have to ask him."
—*Northern Churchman* (Australia)

APART FROM THAT

Among things that might have been better put at an annual church meeting was a churchwarden's report on the fabric which included a reference to the curate's house: "The priest has decorated some of the rooms to his liking, otherwise everything is in good order."
—*Church Times* (London)

UP

A very small boy was in New York for the first time. Taking an elevator to the top of a skyscraper, the child and his father had shot thirty stories at breath-taking speed, when the little lad asked, "Daddy, does God know we're coming?"—Submitted

REVELATION

The Bishop advised a politician to go out in the rain and lift his face heavenward. "It

will bring a revelation to you," said the Bishop. The next day the politician reported to the Bishop, "I followed your advice but no revelation came. The water poured down my neck and I felt like a fool." The Bishop replied, "Well, that's not a bad revelation for the first try."—A parish bulletin

FOOTSTEPS

"Dad, did you go to Sunday School when you were a boy?"

"Yes, my son, I always went to Sunday School."

"Well, I think I'm going to quit, it's not doing me any good either."—*Quebec Diocesan Gazette*

WRECKAGE

A woman came to the vicarage door, and stumbling between the terms rectory and vicarage, said, "Excuse me, is this the wreckage?"

"Yes," said the vicar's wife, "and I'm the wreck."—A parish bulletin

RUSH

A little girl rushed home from her Church School and asked her mother for an advance on her allowance. "What for?" her mother asked. The girl replied, "Fr. Jones is leaving St. Paul's, and the kids want to give him a little momentum."
—A parish bulletin

WE RECOMMEND

◆ As a well-written, theological-ly mature volume of meditative readings for the Advent, Christmas, and Epiphany seasons: *The Birth of God*, by Olov Hartman (Swedish Lutheran), very readably translated by Gene J. Lund, available in paperback at \$2.75 from Fortress Press, 2900 Queen Lane, Philadelphia, Pennsylvania 19129. A parish priest should be able to pick up some ideas for sermons from its pages (but overlook the author's translator's bad case of *thisitis*), and a thoughtful layman will be refreshed by the author's clear insights into the meaning of the Incarnation, expressed in the language of today.

◆ To Anglicans abroad, who wish to keep up on the American Church, its ups and downs and contrarities: Subscribing to *The Living Church*, 407 East Michigan St., Milwaukee, Wisconsin 53202, weekly, \$10.95 a year (published by the Living Church Foundation); *The Episcopalian*, 1930 Chestnut Street, Philadelphia, Pennsylvania 19103, monthly, \$3.50 a year (subsidized by the General Convention and reflecting more

than less officialdom's vagaries); *The American Church News*, POB 198, Pelham, New York 10803, ten monthly issues, \$5.00 a year (official publication of the Church Union; "the whole faith for the whole world").

◆ To all bishops: A careful look at the weekly schedule of services provided in parishes in your diocese (most parish bulletins list them), and then quite possibly a little talk with some of your priests. We have before us the bulletin of a parish on whose staff are five priests, yet the Holy Communion was celebrated and Evening Prayer said but once during the week — that's all, though there were in that week three autumnal Ember Days for which the Prayer Book provides collect, epistle, and gospel; the calendar of events for the week listed ten get-togethers, of which two were art affairs. If, as the Church says in her Prayer Book, the clergy should serve God primarily by promoting His glory and saving the souls of His people, that parish is being gypped, and gypped good. Look at the calendars of events in parishes

in your own diocese and see if any of your people are not getting the same sorry treatment.

♦ To anybody who knows, or wishes to know, the profit of meditating on the "Seven Last Words": *Creation*, by William R. Moody; \$2.50 paperback; Faith House, 544 Sayer Avenue, Lexington, Kentucky 40508. For the last thirty years Bishop Moody (he's the Bishop of Lexington and an "old-fashioned Christian.") has been himself meditating on the words which our Lord uttered as He hanged on the cross, "Father, forgive them, for they know not what they do", etc., and has given us the fruit of his holy thoughts. The meditations are arranged "in poetic form, free verse rather than formal, in the hope that the mystical may break through the words, and the power of the Spirit be set free". The Bishop says in his preface, "No man may hope with mere words to show forth the true meaning of the Cross, and I least of all. Yet I have tried, praying in the Spirit, to show something of all that the Cross of Jesus means to me. I would have done better if I could." We can be thankful that the Bishop even tried.

♦ Interest in the Anglican Fellowship of Prayer: Not only does the quietly-operating organization (going since 1960)

pray, it is also prepared to send somebody to help others to do the same — as a group or individually: For information, write Mrs. S. M. Shoemaker, "Burnside", Stevenson, Maryland 21153.

♦ For good old-fashioned enjoyment ("rapturous emotion") the Angel Stereo-Album (3641 E/L, five records) of Richard Wagner's *Lohengrin*, with Jess Thomas, Elizabeth Grummer, Dietrich Fischer-Dieskau, Christa Ludwig, the Choir of the Vienna State Opera, and the Vienna Philharmonic Orchestra. Mr. Thomas does not quite come up to the great Lauritz Melchior (can anybody?), but when Elizabeth Grummer (Elsa) and Christa Ludwig (Ortrud) get together in Act II (side five), you've got some of the best music done by the best voices and orchestra in the best possible manner. It's almost soul-shattering — not unlike some of the things in Richard Strauss' *Salome*. Talk about "soul" music, Messrs. Wagner and Strauss have got 'em all beat, and the Angel recording proves it — pleasantly. Moreover, *Lohengrin* is always new and the listener never fails to find it so. [Note: If anybody has a spare album of R. Strauss' *Elektra* and *Salome* (RCA Victor LM-6047), with Inge Borkh and Fritz Reiner's Sym-

phony Orchestra, the record library at Hillspeak would be honored and delighted to receive it. The album (also "soul-shattering") has long been out of print; hence this little notice.]

♦ To all Sunday School teachers of kindergarten-age children: *Let Yourself Go — Try Creative Sunday School*, by Charlotte W. Edwards, published by Morehouse-Barlow Co., 14 East 41st Street, New York 10017, in paperback, \$2.95. Mrs. Edwards has drawn upon a background of drama, music, creative writing experience, and common sense to prepare what is almost a moment-by-moment, step-by-step outline of how to make the learning process both meaningful and fun for youngsters. Sunday School kindergarten teachers will find it a godsend — a manual on how

to do it successfully the first time out. It is not a book of theory, but of practice, and the author sets forth her method exactly as she used it — quite successfully, it appears, the first time she was called upon to teach the five- and six-year-olds on Sunday mornings.

♦ That all delegates to their next diocesan convention give advanced and serious thought to the choice of deputies to the 1970 Houston General Convention. Because of what happened at the two previous General Conventions (Seattle and Notre Dame) and the resulting and growing dissatisfaction amongst the laity, you'll need deputies who are sound in the faith, clever in the head, loud in the mouth, straight in the back, and strong in the arm — all of that if the Church is there to be saved from its crowding de-

I WILL CALL UPON GOD . . .
IN THE EVENING AND
MORNING AND AT
NOON-DAY . . . AND HE
SHALL HEAR MY VOICE

Instead of a bookmark as usual, the Episcopal Book Club has prepared for the winter season a card which can be folded and made to stand on a bedside table, kitchen counter, desk, or even the dash of an automobile. It was designed by Tom Goddard and sells in packets of twenty-five for 35 cents, or three packets for \$1.00. Be sure to specify the 69-D Prayer card; there is no handling or postage charge when an order is accompanied by remittance.

spoilers. Pick your deputies with wisdom — and be sure that they can and will intelligently and faithfully represent the Church of the diocese, and, if necessary, be heard as such.

♦ To anybody who likes history (and everybody should): *The Late Roman Empire*, by Glanville Downey, published in paperback at \$2.25 by Holt, Rinehart and Winston, 383 Madison Avenue, New York City 10017. The author is Professor of History at Indiana University and has been interested in writing about and teaching the period covered for most of his adult life; and, knowing the Church as thoroughly as he does, he gives the reader a balanced account of one of the most fascinating periods of history and the people who made it. It contains some ideas on the early

Church and on Church and State that are not usually found in surveys, because most historians are not interested in such topics, or do not know about them, or do not think they are important. It is all too easy today to forget or ignore how much we owe the Church, and people who, in their ignorance or possibly fear, would destroy or sell out the Church would do well to brush up on history. To get rid of one's mother just because one is no longer a helpless infant would be despicable ingratitude; attempted destruction of the "deposit of faith" carries much the same implication.

♦ To wardens and vestrymen in search of a new rector: When you visit the church of a likely candidate, take a second or two of your time to look at the

When you move, fill out & mail this clipping to TAD at Hillspeak ✕

Name as it appears on address label

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Old Mailing Address

Former City, State, & Zip Code

TO _____

New Mailing Address

New City, State, & Zip Code

Date change becomes effective: _____

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man's fingernails and shoes: if the former are dirty, he'll be slovenly about other matters; if his shoes are not polished, he'll be careless elsewhere. (Although your eyes and ears are properly engaged in other matters when you are kneeling at the altar rail, sometimes you can't help getting a good look at those details.) Hands and feet are small matters, but they tell a lot: look carefully.

◆ To anybody who wants to protest actively against some of the new policies of the Church: Set aside the respective portion of your tithe, deposit it regularly in a separate bank account, and leave it there until the national Church, diocese, or parish announces a change of policy — and then forward the total amount of the savings, with accumulated interest, to the respective treasurer. As an alternative, and if you wish for your own income tax purposes to make your contribution within the calendar year, make it your business to find an arm or agency of the Church with whose policies you, as an informed Christian, are in accord, and forward the money thereto. If you have made a pledge, however, you have an obligation to inform the proper treasurer of your decision to withhold or withdraw your pledge; you may even wish to give your reasons

for doing so.

◆ That a good ear be given to the Bishop of Rochester who said, in *Demands on the Ministry Today* (Seabury Press): "I am certain that if the process of liturgical reform is to have any chance of success, if we are to keep a balance between experiment and stability, if we are to worship as one people (an important consideration when one takes into account the mobility of America's population), stronger liturgical leadership by bishops is surely needed." He does not ask for the bishop to dictate rules or impose rigid uniformity, but observes that "as he goes from parish to parish, he can by example and counsel establish standards . . . create a kind of order and integrity of style, recognizable in the cathedral church or the smallest mission." *Amen* to every bit of that, but first the bishop himself has to have some sense of order and integrity of style; not all of them have.

◆ To males of all ages: *The World on a String: The Story of Kites*, by Jane Yolen; \$3.95; The World Publishing Company, 2231 West 110th Street, Cleveland, Ohio 44102. Originating possibly from a Chinese farmer's reed hat on a string or a personal banner flown by Eastern nobility, kites, as they have throughout their 2,000

years of evolution, still claim the attention of the young and old alike. Breasting the wind in gaudy colors and wagging knotted tails, they have not only symbolized man's desire to fly, but have also served him well, religiously, scientifically, and socially, both in peace and war. Mrs. Yolen's book is informative: how to fly a delicate leaf kite or a 600-pound giant, and what they can do for you; it is also a joy to read. By the way, how long has it been since you felt your "world on a string"?

◆ A round of applause for Doubleday & Company, Garden City, New York 11531, for bringing out St. Thomas Aquinas' *Summa Theologica*, or at least the first two volumes in the series: I, *The Existence of God* (Questions 1-13), and II, *The Mind and Power of God* (Questions 14-26), both in paperback and selling for \$1.45 a copy. The editor, a Dominican,

is an authority on the life and thought of St. Thomas Aquinas (feast day, proposed calendar: 8 March) and is the General Editor of the Blackfriars' edition of the *Summa*, which is an unrivalled synthesis of faith and reason, and which for centuries has stood as the greatest statement of man's knowledge of, and relation to, God. If TAD's publisher, SPEAK, could afford it, every volume of the work would be given to all bishops, priests, and seminarians of the Church, and an uncomfortable, if not embarrassing, hex would be placed on every member of the clergy who did not read them. (The same goes for the Hall Series; see page 25. You can't beat clear thinking and sound reason; that we have so little of it in the Church of today is obvious, regrettable, and dangerous.

◆ To all parish priests: Send a stamped and self-addressed No. 10 envelope to Trinity Parish,

Christian Stewardship is more than making a decent pledge to the Church, or even tithing: it includes the right use of it thereafter. The layman has been pretty well trained in "giving", and the Church's leaders, parochial, diocesan, and national, have the moral obligation to see that his money, sacredly given, is sacredly used. If the user fails in his stewardship, he cannot complain if the giver slackens in his.—From a letter

501 South Cincinnati, Tulsa, Oklahoma 74102, and ask for a copy of the eight-page leaflet, "Welcome to Trinity Church"; it tells what the church building is for and how to use it; the only things missing are telephone numbers (where to reach the priests or the parish office) and, oddly enough, the street address. In any case, the leaflet will serve as an excellent guide in having something of the sort done for your own parish church.

◆ G. A. Williamson's new abridgement of *Foxe's Book of Martyrs*. No guide to right doctrine (abuses in the mediaeval Church betrayed the reformers into opposite distortions), the book is still an accurate history of the English Reformation and an unparalleled record of faith and courage of ordinary men who were burned to death for owning a New Testament, for reciting the Lord's Prayer in English, or for absenting themselves from church. Although the first English edition (entitled *Foxe's Actes and Monuments of the Latter Perilous Dayes*) of 1503 ran to 4-million words and the last edition in 1877 was in eight heavy volumes, the work was for three centuries one of the most popular and influential books in the English language. Mr. Williamson has expertly shortened it

— by leaving out the less reliable (and better covered elsewhere) pre-Reformation material, by using only one typical story from a group of similar ones, by omitting most theological disputations and accounts of events outside England, and by eliminating half of such phrases as "weighty and ponderous," "superfluous excesses," and "she replying answered again." (The Elizabethans commonly used as many, not as few, words as possible.) Apart from such editing, every word is Foxe's own (although his variations in spelling have not been kept: the editor has thoughtfully modernized ordinary words and given names and places the most nearly modern form Foxe ever used). Obsolete words and words that have changed meaning are defined in a glossary (interesting in itself: *let* meant "hinder"; *conversation* meant "manner of life"; *prolong* meant "postpone"; *by and by* meant "immediately"; *sudden* meant "not prepared for", as in our Litany, etc.) Mr. Williamson's introduction discusses the various editions, sketches the life and times of John Foxe (a priest of the Church of England), and effectively contrasts that period to our own. Foxe was a better historian than some critics have allowed, but he had many faults: he was one-sided

and too ready to ascribe events to divine or diabolical intervention; Mr. Williamson's judicious approach makes up for such lapses and makes readable once again the stirring record of the martyrs of the Tudor Church. Published by Little, Brown, 34 Beacon Street, Boston 02106; \$7.50 (520 pages): Parish libraries, especially, ought to have it.

♦ To women with the needle-knack: Crochet plastic bread sacks and bags into rugs to be used for mud-catchers or other heavy-duty purposes. Cut the bags into one-inch strips (or wider) and use a single crochet stitch with a size I or J metal hook (plastic ones stick to the bags); increase very carefully; plastic will stretch but not shrink. The rugs are machine-washable, extremely sturdy, almost fadeproof, and best of all — free.



FIRST CALL

DOES not our Lord call us to repentance for our personal sins and to faith in Him before social reformation can have the seal of His blessing? We are taking entirely too much for granted, not only with the young people in the Church but also with adults, for within the Church there are many who

have never entered into a personal relationship with God through faith in His Son.

For that reason we are, as the Chinese say, trying to "carve rotten wood," and with disastrous results. There is confusion within the Church because the content of the Christian faith is not stressed, and there is confusion outside the Church because unbelievers see in Christians little to commend the faith which they profess, and all the while the person and work of Jesus Christ are pushed aside in a frantic attempt to become "relevant" through social activism.

Suppose a patient came to a physician with symptoms that proved to be cancer, but the doctor also noticed a disfiguring harelip and gave it top priority. For a time the patient might look better, but he would still have his cancer.

Many in the Church ignore or play down the reality of sin and its resulting separation of the sinner from God. There is much talk about Jesus as a "revolutionary" and His burning "social consciousness" with little or no mention of the fact that He came into this world to redeem sinners, and that until He is accepted as Saviour He cannot be accepted as Lord. —Tadded from an article in *Christianity Today*

PREACHING

PREACHING is different from a lecture, a public speech, an academic dissertation, or a panel discussion. It is to be done not by the preacher's own cleverness (and how well St. Paul knew it), but by the grace of God. It is to proceed not from worldly knowledge, but from the faith of a believer. It is to express not the opinions of men, but the lively Word of the Living God, as God gives it to the preacher to utter. Because that is exactly what preaching in the Church of God is meant to be, it involves a distinctive authority for the preacher, and for the same reason lays special claim upon a willingness on the hearer's part to receive the Word spoken.—Taddled from a *Church Times* editorial



RENEWAL

WORDS as well as money have suffered devaluation in recent years. Once upon a time "renewal" was a pleasant word, and meant freshness, restoration, vigor, reawakening, and revival. Some religious "leaders" today, however, use it as a gimmick word for pan-Protestant merger schemes, old heresies, old immorality, strange experimentation in worship, and

change for change's sake. True renewal of the Church is an intensified, deepened spiritual life through penance, prayer, and sacrament; a revival of missionary zeal and parish evangelism; a better understanding of the creeds and Holy Scriptures.—A parish bulletin

MODERN MARTYRS

SINCE 1961, St. Paul's Cathedral Church, London, England, has had a chapel wherein are listed the names of known Anglican martyrs from 1850 onwards. Among the hundreds are found the first Bishop of Melanesia, John Coleridge Patteson (Feast Day: 20 September), who was martyred in 1871 when he was mistaken for a slave trader who had been misusing his name, and the first Bishop of East Equatorial Africa, James Hannington (Feast Day: 29 October) who was murdered in Uganda in 1885, along with several companions. The martyrs were not all missionaries; Manche Masemola, a girl of Northern Transvaal, was beaten to death by her family in 1928 when she persisted in seeking baptismal instruction, and in Kenya in 1953, many Kikuyu tribesmen were put to death by the Mau Mau for refusing to abandon Christianity. One of the latest entries is the

name of Yona Kanamuzeyi, a priest of the Rwanda Mission, who remained at his pastoral post in knowledge of government disfavor, and was shot to death on the evening of 23 January 1964, after professing his faith and praying for his intended murderers.—From *The Anglican*

CONSIDERATION

THE PRIESTHOOD should be the first consideration of every young man and his parents when the time comes to decide what he is going to do with his life. Parents especially should do everything possible to present the Church for the serious consideration of both their sons and daughters: there is no calling more important, thrilling, interesting, or challenging. Because parents frequently look only at the material success that comes along with business, legal and medical professions, and the like, vocations all too often go unheeded because they do not have the support and encouragement of parents. It is not that parents should force young people into the priesthood or the religious life, but rather that they should extend every possible help that a young man, for instance, may make his own choice and not neglect the pos-

sibility that he is called to serve our Lord and His Church, and once having made that choice give him every possible assistance. — A parish paper

GOSPEL

IT HAS become fashionable to say that the authentic Gospel and Christian tradition are irrelevant to the needs of our time. Perhaps there is more to the charge than orthodox Christians usually are willing to concede. The Gospel is indeed irrelevant to the ordinary, conscious purposes of men and to the aims and structure of contemporary society. The Church should have been saying more clearly than it has that God and His Gospel are not primarily interested in helping men play successful parts in the contemporary social order. The Gospel is relevant to the purpose of God rather than to those of men.

The point is not that the Gospel is irrelevant to life, but that our present lives are mostly irrelevant to reality and to the purposes of God. When men seek God, the Gospel is relevant; when men long for justice and righteousness, the Gospel is relevant; when men are really men and do not chase after illusions, then the Gospel is relevant once more.—A seminary professor; taddled from a parish bulletin



PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next three months, are all commended to the prayers of the faithful. (Remove the two pages and keep in Prayer Book.)

JANUARY

- 5 *Edmond Lee Browning* (1968) I Bishop of Okinawa
- 6 *George Purnell Gunn* (1948) V Bishop of Southern Virginia
- Jonuthan Goodhue Sherman* (1949) V Bishop of Long Island
- William Davidson* (1966) VI Bishop of Western Kansas
- 10 *Donald Hathaway Valentine Hallock* (1952) VIII Bishop of Milwaukee
- George Edward Haynsworth* (1969) I Bishop of Nicaragua
- 11 *Gray Temple* (1961) XI Bishop of South Carolina
- 12 *Jose Antonio Ramos* (1969) II Bishop of Costa Rica
- 14 *Jose Guadalupe Saucedo* (1958) IV Bishop of Mexico
- George Theodore Masuda* (1965) VIII Bishop of North Dakota
- 15 *Charles Francis Hall* (1948) VI Bishop of New Hampshire
- 23 *Constancio Buanda Manguramas* (1969) Junior Suffragan of the Philippines
- 24 *Albert Wiencke Van Duzer* (1966) Suffragan of New Jersey
- 25 *William Benjamin Spofford, Jr.* (1969) IV Bishop of Eastern Oregon
- 26 *Paul Moore, Jr.* (1964) Suffragan of Washington
- 30 *Philip Frederick McNairy* (1958) Bishop Coadjutor of Minnesota

FEBRUARY

- 2 *Lyman Cunningham Ogilby* (1953) Bishop Coadjutor of South Dakota
- Charles Gresham Marmion* (1954) V Bishop of Kentucky
- Arnold Meredith Lewis* (1956) Suffragan Bishop for Armed Forces
- George Richard Millard* (1960) Suffragan of California (Bishop of San Jose)
- Edward Gaudan Longid* (1963) Senior Suffragan of the Philippines
- Richard Beamon Martin* (1967) Junior Suffragan of Long Island
- 3 *James Chang Lee Wong* (1960) I Bishop of Taiwan
- 4 *John Seville Higgins* (1953) IX Bishop of Rhode Island
- William Godsell Wright* (1960) VI Bishop of Nevada
- John Harris Burt* (1967) VIII Bishop of Ohio
- 5 *Frederick John Warnecke* (1953) V Bishop of Bethlehem
- 7 *James Walmsley Frederic Carman* (1956) V Bishop of Oregon
- 8 *Harvey Dean Butterfield* (1961) VII Bishop of Vermont
- 9 *Charles Bowen Persell, Jr.* (1963) Suffragan of Albany
- 10 *James Milton Richardson* (1965) V Bishop of Texas
- Robert Bracewell Appleyard* (1968) V Bishop of Pittsburgh

(Continued on following page)

- 14 Norman Landon Foote (1957) VI Bishop of Idaho
- Charles Waldo MacLean (1962) Senior Suffragan of Long Island
- 21 Allen Webster Brown (1959) V Bishop of Albany
- 24 William Hampton Brady (1953) V Bishop of Fond du Lac
- Benito Cabanban Cabanban (1959) V Bishop of the Philippines
- Charles Ellsworth Bennison (1960) V Bishop of Western Michigan
- Harold Barrett Robinson (1968) Bishop Coadjutor of Western New York
- 26 Hal Raymond Gross (1965) Suffragan of Oregon

MARCH

- 1 Leonardo Romero Rivera (1964) Senior Suffragan of Mexico
- Melchor Saucedo (1964) Junior Suffragan of Mexico
- 2 John Vander Horst (1955) VII Bishop of Tennessee
- 6 George Edward Rath (1964) Suffragan of Newark
- 9 Paul Axtell Kellogg (1960) I Bishop of Dominican Republic
- 25 James Stuart Wetmore (1960) Suffragan of New York

O MOST merciful Father, we beseech thee to bless thy *servant*, *N.*, and to send thy grace upon *him*, that *he* may faithfully and diligently execute the Office whereunto *he was* called and consecrated, to the edifying of thy Church, and to the honor, praise, and glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

UNDERSTANDING

THEY are going to build, no matter how they destroy. They are going to teach love, no matter whom they hurt. They are going to be useful by being useless. They are showing commitment by not being committed. They are going to lead a new social order without a leader. They are going to reject materialism, no matter how much they have to sponge off the parents. They are showing a new morality, no matter how immoral they have to be to prove it. They are going to scrub the world down, no

matter how bathless they are. They are going to show a new purpose by having no purpose. They are going to create a new system on non-system. They want to create new rules of no rules. They don't understand their parents' misunderstanding. They reject technology by using the microphone, the car, the roads, maps, electricity, medicines, drugs, booze, and prepared foods. They want to be non-productive or someone's production. Now I understand why I don't understand!—A letter in *Time*.

BURIALS

✠ Louise Andrews Kent, 83, Brookline-born widow (since 1945) of Beacon Hill's Ira Rich Kent, Managing Editor of the Boston publishing firm, Houghton Mifflin Co., who for almost sixty years wrote columns, witty juvenile and adult novels, cook books (a total of 25 volumes, with another in the works, most of them written on the family farm at Kent's Corner and in a corn barn which she herself remodelled), and best remembered for her autobiographical "Mrs. Appleyard" series); from nearby Christ Church, Montpelier, in the Diocese of Vermont.

✠ Frederick Solomon Eastman, 98, Canadian-born and ordained priest (he transferred to the American Church in 1902; retired in 1939) who founded St. Philip's Society (now located in West Stockbridge, Massachusetts) in 1926 and shepherded it until his death by distributing (and often writing) little pamphlets on the Bible and matters of prayer and faith (best known: "Preparation Prayers Upon Entering Church"); from St. Stephen's Church, Pittsfield, in the Diocese of Western Massachusetts.

✠ Artemisia Bowden, 85, President of St. Philip's College, San Antonio from 1942 to 1954 (she went to what was then called St. Philip's Normal and Industrial School in 1902; upon her retirement she was named Dean Emeritus of the College); from Saint Mark's Church, San Antonio, in the Diocese of West Texas.

✠ Robert Edward Lee Strider, 82, native-born III Bishop of West Virginia (1939-1955, consecrated Coadjutor in 1923); from Zion Church, Charles Town, West Virginia.

✠ Mrs. Wallace Edmonds Conklin, wife of the VII Bishop of Chicago (consecrated in 1941, resigned in 1965); from All Saints' Church, Jensen Beach, in the Diocese of South Florida.

✠ Leon Grochowski, 82, Prime Bishop of the Polish National Catholic Church of America (he was consecrated in 1924); from his cathedral church in Scranton, Pennsylvania. (The Polish National Catholic Church broke with Rome, in 1893, and has about 300,000 members in the United States and Canada; has been in communion with the Episcopal Church since 1946.)

✠ H[arris] Lee White, 57, New York-born lawyer and head of one of the country's largest fleets (more than one hundred vessels) of freighters and

tankers engaged in worldwide and coastal trade and one-time (1953-1954) Assistant Secretary of the Air Force (he clashed with the Secretary of Defense, Charles E. Wilson); from Christ Church, Short Hills (Diocese of Newark), New Jersey. ✠ Karl Barre Lamb, 78, third-generation President (from 1926) of J. & R. Lamb Studios, makers of stained glass (St. Andrew's Church, Honolulu) and church furnishings (Joseph and Richard Lamb, founders, were brought to this country when their father, a well-known landscape architect in England, was commissioned to lay out the famous Niblo's Gardens in New York, where Jenny Lind and others appeared); from the Church of the Atonement, Tenafly (Diocese of Newark), New Jersey.

✠ Donald Hugh Wippell, 82, former Chairman of J. Wippell & Co., Ltd. (he went with the firm in 1919 after service in World War I, retired in 1961), tip-top suppliers (since 1789) of just about every kind of ecclesiastical appointment (metal, wood, glass, and cloth) to Anglicans and other Christians throughout the world (during the 1968 Lambeth Conference, bishops were often seen slipping out of the back door of Church House, Westminster, to go across the street to Wippell's

London branch and stock up on episcopal gear); in Exeter, Province of Canterbury.

✠ Andrew Davis Bruce, 74, St. Louis-born, Texas educated soldier (from 1917) who during World War II organized the Tank Destroyer Center at Fort Hood, later led the 77th Infantry Division (mostly draftees from the New York area) through heavy fighting in the Guam, Leyte, and Ryukyu campaigns, and who retired in 1954 to become President of the University of Houston; from Emmanuel Church, Southern Pines, in the Diocese of North Carolina.

✠ Sister Mary Elizabeth, 95, in the sixty-second year of her religious profession in the Society of Saint Margaret (she designed and executed ecclesiastical embroidery, worked in missions in Ontario and Massachusetts, and for a quarter of a century was Assistant Superior of the American House); from St. Margaret's Convent, Boston, in the Diocese of Massachusetts.

FOR MOURNERS

Of all the ways
to lose a love,
death's is kindest.

—Christopher Gentle

AUX ARCS

THE "Believe It or Not" town of the Ozarks, Eureka Springs, is scattered over twenty hills which are divided by nineteen canyons and ravines; it has 238 streets and trails, 54 miles of rock retaining walls that parallel streets and contours, 63 springs within the city limits, a million trees (115 species) and 254 different kinds of wild flowers within a mile from the post office. There are 16 "S", 50 "U", and 51 "V" street signs, and only six streets have real intersections. The first lawsuit in Eureka Springs came about when a woman sued her neighbor for throwing dish-water down her chimney — it put out the fire, cooled the coffee, and made her husband late for work.—Taddled from an advertisement

GO GO GO

I AM a Go Go Girl. All week long it's go! go! go! To the washer, the stove, the sink and the ironing board . . . Then comes the weekend with "Sock it to me Saturday." Thank the Lord for Sunday! . . . I arrive at the 10 o'clock service and . . . what do I find . . . the same race pace, go! go! go!

Instant pudding is one thing, instant worship another . . .

Change I'm not opposed to . . . but does it require spinning like a top? . . . Even the Trial Liturgy says nothing to me except, "This way is quicker!" I hear the words the priest uses when I receive the Sacrament but I feel, "eat and run, eat and run." Let's face it, except for its go-go beat, the Trial Liturgy is no more the language of the streets than Latin, and I doubt if it can "pack them in" the pews!

Me thinks . . . here, in church, would be as good a place as any, if not the best place of all, to promote the motto, "Slow down and live, the life that's saved may be your own!"—A parish bulletin

PRAYERS

THE Australian *Anglican* reported some time ago that, as far as could be ascertained, only two Christian churches remained open for regular Sunday worship in all of China and that only one Roman Catholic bishop and one Chinese Anglican bishop were able to perform their episcopal functions. All other Anglican bishops and priests, along with other Christian ministers, were inhibited from conducting public worship, and had taken secular jobs. Christian teaching and worship could be found only by meeting

in private homes. The Holy Catholic Church in China had fifteen dioceses and some nineteen bishops during and right after World War II, but only one church was known to have held services on Easter last year. The newspaper then asked, "Is the Church any less because it lacks buildings? Are Christians any less because they do not worship in conventional churches? Do bishops and priests cease to be such because they work at common labor? There is only one thing our Chinese brothers in Christ need from us: our prayers."—Taddled from *Church Times* (London)

DIET

NOT long ago I ran into a friend and asked him what made him look so much better than his usual gloomy self.

"Well, sir," he said, "I dieted."

"Tell me about it," I said; "I'd like to try it."

"I don't mean a food diet," he replied. "I recently realized that I needed to take stock of the monotonous and shallow diet of television shows, popular magazines, and detective stories on which I had been feeding my mind. I limited the time that I would usually spend each day on television and popular reading. I bought some substantial

books about which I had heard and read them. I got some periodicals which gave me new ideas — different from those which I ordinarily feed into my mind. I also decided to spend at least a few minutes each day in reading the Bible or a good devotional book. That is why I feel better; that's why I look better."—Taddled from *Forward Day-by-Day*

PURPOSE

THE relation in which each of us stands to God is fundamental. He is our oldest friend. What we are to Him determines the character of each of us, it will determine our eternal destiny. The purpose for which every man is made is not that he may be a reputable citizen, a useful member of society, a diligent student, an honorable merchant, a high-minded politician: all those things are excellent, but they are by-products — the pharisee, in the parable of the pharisee and the publican, was all those and more. The actual purpose of each and every man, of him who writes these words and of him who reads them, is to know God, to love Him, to be united with Him in the bonds of a friendship that begins here and lasts forever. —James O. S. Huntington, O.H.C.

AN *Invitation* FROM THE EBC

ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, on the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, (d) the average cost of each selection is \$3.50, and (e) I may cancel my membership in the EBC at any time by giving due notice to the Club.

☐ I am enclosing \$14.00 in advance payment for four seasons.

☐ Bill me for each season's book when it is mailed.

☐ Begin my membership by sending me the 1969 winter selection, *A MIND AWAKE: AN ANTHOLOGY OF C. S. LEWIS*, described on the inside cover and pages 66-68 of this issue of TAD.

By paying for a year's membership in advance, the Lewis book will cost me, as a member, only \$3.50 (a saving of \$2.25); otherwise the selection will be billed to me at \$4.50, or \$1.25 less than the regular retail price.

If I should not wish to keep the winter selection, I may return it for credit (within ten days after its arrival) — as I may do with any EBC selection.

☐ Do not begin my membership until next spring.

Mr.
Mrs.
Miss

PLEASE PRINT

My Name

Mailing Address

City, State, & Zip Code Number

Name of Parish

BM14-69D

Mail to: The Episcopal Book Club, Eureka Springs, AR 72632

BLESSING

I AM now in a total-disability status until next year at this time, when I shall return to full active duty, and, God willing, have eight years' service before retirement. I have had three brain surgeries this year and have the last one coming up in a few months, when a plastic plate will be put in my head to protect the brain and keep my head looking normal. Although I am doing nicely, I am not permitted any form of work or excitement; consequently I have an

unbounded opportunity to pray, worship, meditate, and develop more self-control and discipline. I have been ill (though not incapacitated) for ten years, but my intense, frustrating, isolating, confusing, painful, maddening experience is the kindest gift I have ever received from God except my being, and His Sacraments, including Holy Matrimony; it has been and is a cause of genuine gratitude. I pray for your work daily. God bless you.—A priest

GAMES CHURCHMEN PLAY

Drop the Handkerchief — In this game a person accepts a responsibility, then goes around the circle until he can drop it behind some unsuspecting person, whereupon he runs very fast (usually out of town every Sunday) so that he won't get caught.

Tag — This is a real fun game because it puts the parish priest at a 1000-to-1 disadvantage. The rules are simple, in fact there is only one: "Every time you visit me, I'll come to church one Sunday," or "Tag me at home, I'll tag you in the church". It sounds fair enough, except that with one person playing against several hundred, the priest has a hard time knowing who's "it".

Hide and Go Seek — Here is a game with lots of excitement and personal satisfaction. It goes something like this: a member of the Church hides in a bed in a room down a long corridor on the upper floor of a hospital. The object is for the priest to find him, but it's against the rules for anybody to tell the priest where the person is hiding. If the priest loses the game, the member enjoys the victory of telling everybody, "I was in the hospital for two weeks and neither the Rector nor anybody in the parish ever came to see me."

Kick-Bawl — The purpose of the game is to demoralize the whole parish. Only a small team is needed. The rules are to kick about everything that's done, and to bawl if you are asked to help.—A parish bulletin

THE PRACTICE OF DYING

*If I should die before I wake,
I pray the Lord my soul to take.*

WHEN I was an infant I was taught to say that prayer, and it seemed to me to be right and proper; in fact, if I remember correctly, it was comforting, but that may be because it was a rhyming jingle, as all good nursery rhymes are.

When I was a young man, and wiser than I have ever been since, I regarded the prayer as morbid. The very idea — teaching a small child to think about dying in his sleep! Yet that child's bedtime prayer grew out of the Church's ancient wisdom about death. Death is not a subject to be avoided, like something obscene; on the contrary, it is something to be faced realistically, and while one is in the best of health.

One thing is absolutely certain; someday I am going to die, but I don't know which day, and in all probability I shall not be ready. It is something that I shall do only once, so I can't really become experienced in it; if I goof it up, I can't go back and do it over. Because it will be one of the

most important events in my life, I should do well to get ready for it; fortunately, the Church centuries ago worked out a method of practicing the art of dying.

The way is quite simple. When you were a child you played make-believe games which began, "Let's pretend that . . ." Let us now pretend that somehow we know that next Thursday will be our last day on earth.

Somebody once found St. Francis working in a garden and asked him, "What would you do if you knew that the world was coming to an end in ten minutes?" St. Francis replied, "I'd try to finish this row." Because most of us are not quite that ready, we shall need more than ten minutes, say something like ten days.

First, put your material affairs in order. Make your will, if you haven't done so already. Pay your debts or at least make arrangements to pay them. Go through your desk and take care of all the loose ends of personal

and business matters that have piled up. If you were to die next Thursday, the job would still have to be done — by somebody else, so do it yourself. Gather together all your important papers, label them properly, and tell somebody else where they may be found. Your heirs, then, will find your affairs in good order.

Next, sit down and get off letters or notes to all the old friends to whom you've been intending to write for so long. Forgive all the people you've been holding a grudge against and tell them so. Apologize to the ones whom you've offended. Tell your wife that you love her, and spend some time with the children.

Then give some attention to your soul — your spiritual affairs. Examine your conscience carefully and confess your sins to God, and do it sincerely. Spend more time in reading the Bible, in prayer and meditation. Go to church and receive the Holy Communion. Try to put all your desires and ambitions in the light of eternity and re-evaluate them. Many of the things that once seemed to be important will appear trivial, and some of the things which you ignored or neglected will loom large and necessary in your new perspective. Christ gave His

life on the cross to make for us an entrance into His Father's kingdom: keep that in mind — it matters.

Wednesday night I'd arrange to be the last one in the family to turn in. I'd go about the house quietly saying goodbye to all the personal treasures that I've loved and depended on, perhaps too much — my books, my favorite pipe, the dog — all my keepsakes and treasures. (Their only purpose, really, was to heighten my gratitude to God, the giver of all good gifts; if they did that, they served their purpose well.)

Next I'd tiptoe to the bedrooms of my loved ones and silently tell them goodbye. I'd remind myself that God loves them more than I do and that He is quite capable of taking care of them without my help — a humiliating thought, but a true one. If I were to die, my family, of course, would be inconvenienced for a while and might even grieve a bit, but their lives would go on, they'd readjust, and within a few years I'd be spoken of only occasionally.

Then I'd say goodbye to my body and its senses. It's been fun to live in, but it's also been an inconvenience. No more beefsteaks and walks in the woods, but then no more head colds and sore feet.

Next, spend some time looking forward in anticipation to the adventure of eternity. It's like planning for a long trip in a strange country from which we might not return, but we shall have a Companion who has been there before and we know that we shall be in good care.

Then, with an absolutely clear conscience, and with all your affairs in order, sleep the sleep of the just. Wake up Friday morning to a world where the grass is greener and the sky bluer, family and friends lovelier than ever, all bills paid, and everything in order. It will be a new birth — a reborning.

Practice dying every few months (it gets easier each time), then try it once a month, and finally once a week, and then every night before you go to sleep. Perhaps one day you can be like St. Francis — so ready

that when your turn comes you've got nothing to get ready for.

The practice of dying may not be the only way to die, but it is the only way to live: it's the Christian way — one day at a time. "Take no thought for the morrow," Jesus said, "you have enough to take care of today."

He also said that "the man who does not accept the kingdom of God like a little child will never enter it. In our maturity and hard-won wisdom, we return to the practice and faith of our youth.

Now I lay me down to sleep,

I pray the Lord my soul to keep;

If I should die before I wake,

I pray the Lord my soul to take.

—The Rev'd Homer Rogers, in *The Episcopal Churchman* (Diocese of Dallas)



Though sadly unable to express our thoughts with a poet's grandeur, most of us (and we thank God for it) now and again discern in our own experience the working of the Holy Spirit in "little nameless unremembered acts of kindness and of love" — passing actions which, almost unnoticed by the doers, give joy and lasting encouragement to the recipients.—*Aberdeen and Buchan Churchman* (Scotland)

God never closes one door on life without opening another, but usually we stare so long at the one He's closed that we don't see the one He's opened for us.—A parish bulletin

SCRATCH

A clergyman was preparing his sermon while his daughter looked on. "Daddy," she asked, "does God tell you what to say?"

"Of course He does, dear," he answered, "but why do you ask?"

"Well then," was the reply, "why do you scratch out so much of it?"—Submitted

BOW-WOW-WOW

On page 815 of *The Hymnal* 1940 begins a metrical index to the Church's hymns (words) and tunes (music). The meter of each hymn and tune is designated by numbers, such as 66.86 — six counts in the first and second lines, eight in the third, and six in the fourth, commonly called Short Meter and abbreviated S.M.; 88.88, L[ong] M[eter]; 86.86 C[ommon] M[eter], and so on.

A young priest once announced in his bulletin that Hymn No. 397, "Let saints on earth in concert sing" [86.86, C.M.] would be sung to the tune for Hymn No. 139, "Praise God, from whom all blessings flow" [88.88, L.M.]. The obliging congregation somehow struggled through the first three lines (86.8 against a tune of 88.8), but when the people came to the fourth line (6 against 8), they nearly collapsed

with laughter when they found themselves singing, "One army of the living God, to his command we bow-wow-wow".

—*Barrackpore News Letter*

LOST SECRET

The National Dental Association reports that the first set of false teeth made for President George Washington by Paul Revere was equipped with springs which sometimes locked and left the father of his country in the middle of a talk with his mouth propped open. Regrets have been expressed that Mr. Revere's secret has been lost. —A parish bulletin

PREPAREDNESS

A dying man, asked by his priest, "Do you renounce the Devil and all his ways?" replied: "I'm in no sort of position, just at the moment, to be making any sort of enemies anywhere." —*Northern Churchman* (Australia)

THANKS ANYWAY

A very young lady, by way of punishment for a misdemeanor, had her dinner alone on a card table in a corner. After the grace had been said at the family table, the girl was heard to add, "I thank thee, Lord, for preparing a table before me in the presence of my enemies."

A WEDDING

THERE is a logic in marriage as solid as the solemn earth, for love is as much a necessity for life as water, "and blessed are" the disciplines that bind it, as are those that bind the farmer to his field through the long days of summer, the harsh sun, and the dry season. That is what preserves his land, that raises the corn rows green and tall, and that feeds him in abundance as the winter comes. Hence marriage is not a harsh estate imposed by law, but a love grounded in reality which leaves a man and his wife in the winter of their years, secure, and still held in the arms of their first love. It is a divine discipline which requires of both a wedding to life itself, and to each other.—Betty Gosnell, *The Poet Who Was a Painter of Souls*

ACCOUNTANT

THE father of the accounting profession is an unusual and often unremembered Franciscan friar, Fra Luca Pacioli, who gave the world its double-entry bookkeeping system and was the greatest mathematician of his day (1445-1523). He was also a teacher, a professor of sacred theology, and a friend and associate of some of the great statesmen, painters, mu-

sicians, and Churchmen of his time, including Leonardo da Vinci, Pope Leo X, and Pope Julius II. Pacioli's exposition of double-entry bookkeeping was acclaimed at the time by Leonardo, and Goethe later described it as "one of the finest discoveries of the human intellect."

In the thirteenth century merchants in Italy began to keep track of their business affairs by making two entries, one of debit and one of credit. Essential to the innovation was a growing awareness of companies as continuing enterprises. Each transaction was viewed separately, however, and the concept of "balance" in a ledger was unknown. No attempt had been made to learn if a business was operating profitably over a specific period, such as a year or two. It was Pacioli's contribution to record and classify transactions and set forth the necessary elements of a balance sheet in a special supplement to his *Summa Arithmetica*, which appeared in 1494.

Pacioli was born in Borgo San Sepolcro, a small town in central Italy, and was early apprenticed to a wealthy merchant family. When he was twenty, he went to Venice to tutor the sons of a rich merchant. Later he studied at the great universities of the day. In 1470 he

joined the Franciscans and began to teach both mathematics and theology. After the *Summa Arithmetica* was published, he and Leonardo collaborated on a book about science and mathematics, *La Divina Proportione*, with Leonardo doing the illustrations and Pacioli supplying the text.

For centuries afterwards, his work on accounting was translated and often plagiarized. A version reached England and Scotland in the Elizabethan era, and there found its most hospitable soil. His outline of the proper use of the journal and general ledger could be used, with only minor alterations, by a bookkeeper today. Oswald Spengler asserted in *The Decline of the West* that Pacioli's work ranked in importance with the discovery of the New World and the theory of the rotation of the earth around the sun.—Taddled from *Fortune*.

LESSON

A JEWISH author and rabbi: "In recent years, rabbis have used every technique they could muster to relate individual Jews to some function or service provided by the Jewish community. Such attempts are little more than a holding operation which avoids the main issue: faith and purpose. One cannot

resuscitate religious commitment solely through social action. The educated Jew of today doesn't go to the rabbi to find out why he should be socially involved. He goes to him, if at all, to find out why he should be a Jew. That is the only question a rabbi can really help him with — but only the rabbi who has not discarded his function as a meditative scholar. Unfortunately, most U. S. rabbis have become entirely too useful, and therefore are fundamentally useless."—Taddled from *Newsweek*

Now re-read it with substitutions: *It's just as true of Christians and their priests as it is of Jews and their rabbis.*—Ed.

FAMILY AFFAIR

THE CORPORATE life of worship has . . . an importance far exceeding the personal salvation or blessedness of the individual worshippers, or the devotional opportunity which it gives to them. It stands for the total orientation of life towards God, expressed both through stylized liturgical action and spontaneous common praise. Moreover the personal relation to God of the individual — his inner life — is guaranteed and kept in health by his social relation to the organism, the spiritual society, the Church

... it checks religious egotism, breaks down devotional barriers, obliges the highbrow to join in the worship of the simple and ignorant, and in general confers all the supporting and disciplinary benefits of the family life.—A parish bulletin

AIMS

THE Archbishop of Canterbury has consistently pursued two aims as he rose through the ranks of the Church: Christian unity and the preservation and development of spiritual life in an unspiritual age. To those ends he has traveled all over the world stressing that the Christian religion is "not a sort of cult of happiness, but loving and serving God and loving and serving your neighbors and forgetting yourself in the process."
—*The New York Times*

VISIBLE WITNESS

IN OUR age of changing standards and social unrest, genuine Christian witness is sorely needed. It is needed in family life, where a Christian home should be marked by compassion, understanding, forgiveness, patience and love, and so be an example to those who are floundering as to what a home might be. It is needed in business and industry, where ethical

principles and a generous regard for other human beings can prevent our society's becoming as heartless as a jungle. It is needed in the relationships between citizens of our country, where mutual respect, understanding, and compassion are necessary to save us from violence and chaos. Devoted Churchmen have an enormous task to perform in their neighborhoods, in their communities, and throughout the nation. In all those places, they will be acting as members of their parish churches. Instead of falling into oblivion as some predict, the parish is the most effective unit in influencing our society. The parish is where the people are. Let us not sell it short.—The Bishop of Western Massachusetts

BLESSING COUNT

IT HAS been a rewarding and inspiring experience to learn, for instance, the humbling power of affection to accelerate healing (honestly, it was almost worth all the pain) and to receive the blessings that I, as with most of us, have in the past taken for granted. It is so easy to complain and pass the buck when we are the ones who probably need changing first. Apparently I needed to be taught some things that I could not learn otherwise.—A layman's letter

REAL ART

A little girl sat drawing a picture. Noting her complete concentration, her mother asked, "What are you drawing, dear?"

"I am drawing God," the child replied.

"But how can you? No one knows what God looks like!"

"They'll know," said the girl tersely, "when I'm finished."

—*The Wall Street Journal*

BONUS

After a formal dinner an English bishop was approached by one of the waitresses, who shyly asked him to autograph a menu. Delighted, the bishop wrote out his signature and prefixed it with the customary small cross. After he handed back the menu, the waitress whispered, "And thanks for the wee kiss, my Lord!"—A parish bulletin

VISITATION

Grannie, aged 90, whose eyesight had somewhat failed, was staying with her son and his family. A little concerned about her health, the son sent for the physician who came and examined her. "There's nothing to worry about," was the report when he left her, "Grannie's in pretty good shape for her age." The son's wife rushed upstairs and gave the good news to the grandmother. "Oh! That was

the doctor?" said Grannie, "I thought he was a trifle familiar for the Vicar."—*Highway* (Diocese of Kimberley and Kuruman, Province of South Africa)

URGENT

The nursery training chair has disappeared from the parish house. If anybody has one and would be willing to donate it, please contact the Rector.—A parish bulletin

SWINGING SET

In appealing to parents not to allow their children to use the church as a playground, the Vicar of an Essex church complained that one child was seen swinging from the weather vane on the 70-foot-high church tower.—A parish bulletin

GRACE

A Christian farmer was spending the day in a large city. He entered a restaurant and sat down at a table near a group of young men of the world. When his meal was served he quietly bowed his head and said grace. One of the young sophisticates thought he'd have some fun with the farmer and said in a loud voice, "Hey pop, does everyone do that where you come from?"

The old man looked at him and replied, "No son, the pigs don't."—A parish bulletin

DEPARTMENTS

CORRECTION CORNER

■ The life of the early Canadian bishop, William Carpenter Bompas (TAD-69C), was not "a careless round of journeys from station to station": it was a ceaseless one.

NOTHING TO DO WITH RELIGION

■ The 14-year-old son of an American psychiatrist was caught in a general roundup of hippies which had been ordered by the mayor of a Mexican town: the police were also ordered to shave off the prisoners' long locks before releasing the youths. When the psychiatrist saw what had been done to his son's hair, he went to the police station and protested. The officers listened politely until the *turista* had his say, then seized him and shaved his head too.
—A newspaper clipping

ONE WAY TO DO IT

■ "In the future, the preacher for next Sunday will be found hanging on the bulletin board."
—A parish bulletin

COCU

■ As a Churchwarden and life-long teacher of French, I am moved to a state of hilarity

whenever I come across the term Cocu [Consultation on Church Union] in ecclesiastical publications. As you may know, the acronym is a word in the French language and is applied to the gullible husband whose wife is deceiving him.—A letter

PYX

■ Items stolen from the church office last week: Father's visiting communion set, his personal picks, and stole.—A parish bulletin

UNITE TO SEPARATE

■ After more than 25 years of negotiations, the Anglican Church of Canada and the United Church there have agreed on a document called "Principles of Union", and a general commission on union and a number of subcommissions are now engaged in drafting a plan for organic union. The co-chairman of the Council for the Faith, a group of Anglicans who oppose a union with the non-episcopal United Church of Canada, which would cost Apostolic order and Catholic faith, said that the recent action of the Anglican General Synod (delegates voted to recommend

that diocesan bishops permit intercommunion with other Christian bodies) may lead to preparations for a "continuing" Anglican Church. When the Primate of Canada heard the statement, he remarked, "It may be that we shall have to come to a parting of the ways with some friends."

THE MAN TO SEE

■ Perhaps we should see in our clergy a little more of the Man hanging from the cross and a little less of the cross hanging from the man.—A parish bulletin

MAYBE THEY NEEDED IT

■ Before a New Delhi congregation of 1,000 monks and laymen, the Dalai Lama, exiled spiritual leader of Tibet, completed what may be the world's longest sermon; it lasted more than 60 hours.—Quebec Diocesan Gazette

HEART GLAD

■ The Rector of St. Anthony's Parish, Miami, presented to the Senior Suffragan Bishop of South Florida, for Confirmation and First Communion, a class of ten mentally retarded persons.

HEART SAD

■ A San Francisco parish priest testified in court recently

that he had smoked marijuana and felt it could be one of the sacraments, like bread and wine, in religious worship. He testified that "pot and other drugs are forms of sacraments, as well as bread and wine, incense, music, baptism, and cathedral architecture."

■ Trinity College, Hartford (Diocese of Connecticut), has completely severed its ties with the Church and will no longer be listed as an Episcopal college. (It was chartered as Washington College in 1823, opened in 1824, and renamed Trinity in 1845.)

GOOD IDEA

■ To prepare his wife (the daughter of a Baptist minister) for Confirmation, a man had her read the Francis J. Hall ten-volume *Dogmatic Theology*.—From a letter

■ TO SAN FRANCISCO DAD: This is only a suggestion, but ask your teen-age son why he doesn't start shifting for himself now — while he still knows everything.—Dear Abby

MAKES A DIFFERENCE

■ A judge recently pointed to a significant omission in the quotation which appears on the courthouse of Cuyahoga County, Ohio: OBEDIENCE TO LAW IS LIBERTY. The words come from Richard Hooker (1554-

1600), English priest and theologian, revered for his *Laws of Ecclesiastical Polity* and commemorated (3 November) in the Proposed Calendar. What Hooker had written was, "Obedience to divine law is liberty."—A parish bulletin

OLD FAITHFUL

■ For the last twelve years, "Tippy", as he is known in Lincolnton (Diocese of Western North Carolina), has not missed a Sunday being at St. Luke's Church (usually arriving ahead of time), and has often hitched a ride from his home across town. Tippy is a sixteen-year-old dog.

NO KIDDING

■ In Copenhagen, Denmark, for six days running, visitors by the thousands, Danes and foreigners, including at least 300 newsmen, paid \$1.75 each to attend the world's first pornography trade fair.

GOOD QUESTION

■ For what shall it profit a man if he desegregate a community or walk a picket line, and lose his own soul, and the souls of those committed to his care?—A layman

■ If you were on trial for being a Christian, would there be enough evidence to convict you?—From an envelope

■ With all the talk and to-do about "outreach", when have you seen a hippy or his type baptized or confirmed?—From a letter

■ If our leaders, diocesan and national, complain that we are complaining too much, why don't they let up on their own complaining and listen to us — for a change?—A layman

AMEN

■ Material things are secondary to a Christian, but it is through them that he expresses deeper things: shoddy, run-down property of a parish reflects a spirit of indifference, while well-cared-for buildings and grounds manifest a vital, Spirit-filled faith.—A parish bulletin

■ The Church must be careful not to discredit herself and lose her influence by speaking as a body of experts on too many subjects.—The Bishop of Alabama

■ In these days of theological speculation, it is hard for Christians to distinguish between the Christ of History and an abstraction. Only when the Church is close to Jesus Christ can the Church be healed and renewed.—An Anglican Primate

■ I think it was a Cardinal of the Roman Church who said last century, that "we must not look too closely into the 'kitch-

en' of the Church." By that, I take him to have meant that, while "machinery" and administration must take up a good deal of our time, we must never let them supplant or swamp the Church's primary task — that of preaching the Gospel, administering the Sacraments, and building up the Body of Christ in all parts of the world.—*Cape to Zambezi* (Province of South Africa)

FORTH AND BACK

■ The Vestry is presently dividing the parish into groups of seven or eight couples for living-room discussions [about certain actions of the Notre Dame General Convention] which, it is hoped, will make us much better Christians and Churchmen.—A parish bulletin

Think what would happen if the same thing were to be done to learn the Faith — the Bible, the Creeds, or the Sacraments.

■ "We have no way of knowing how many [people] Donne's brilliant preaching converted, but of one convert we may be sure, and that was his first convert, himself. The almost mesmeric power of those mighty periods has long been recognized as one of the triumphs of English prose, but there is a large element of self-hypnotism as well. He was preaching to him-

self first. That is the secret of his success."—*The Metaphysical Poets: A Study in Religious Experience*, by Helen C. White; Macmillan, paperback, \$1.50.

"After all, Mr. Preacher, if it isn't helping your soul, why should you expect it to help others?"—Editor of *The Living Church*.

■ "I have a pessimistic view of the future of the Church because it seems to me that many of its leaders have, of their own accord, allied themselves with the forces of the world, and that is the one disastrous thing they can do."—Malcolm Muggeridge in *Jesus Rediscovered* (Doubleday, New York)

There are two other alliances: the flesh and, ultimately, the Devil. The Prayer Book (still a wise counsellor) lists the world first, because it appeals to the mind and therefore attacks us where we are most vulnerable; fleshly temptations come to the body (but the mind can repel them); the Devil's goal is to capture the soul — the world and the flesh are simply come-ons, and a yield to either gives the Devil a good hold on the soul. Next to persuading people that he does not exist, the Devil's slickest trick is to talk God's creatures into serving creation. They should remember that dominion over the world has been given to them by God — they've

already got it, so why should they bargain with the Devil? Besides that, the Devil's already lost: Christ won that victory and has passed it on to us — if we'll but make use of it and enjoy it. It all goes to show what kind of a slicker the Devil is: it's the same old story and it always will be, but, as always, some folk don't see it that way. Glad that Mr. Muggeridge does.

■ **DIOCESAN CONFERENCE FOR DEACONS AND PRIESTS** (sponsored by the Diocese of Washington [D.C.] and Maryland): Registration and drinks at 5:00 p.m., Tuesday; supper at 6:00 p.m. Bring informal, comfortable clothing; there is a good field for touch football, a badminton set, and open fields for walks. Bring your own favorite brand (the Center provides setups, but no liquor, and the state store is a fifteen-minute drive). Directions are enclosed.—From an announcement

Would it be all right if one of the priests brought a Bible and Prayer Book, just in case somebody wanted to say Daily Morning and Evening Prayer and maybe celebrate the Holy Communion?

SOMETHING TO THINK ABOUT

■ When the \$9-million GCSP (General Convention Special Program) was adopted in 1967, contributions to the national

Church decreased greatly. The income of our own parish dropped about one-third, but after it was announced that no money from this parish would go to the GSCP, our contributions went back to their former level.—A treasurer's report.

IS IT?

■ The purpose of the Church is to bring all sorts of persons into a fellowship of interdependence with each other and God; and to eliminate all conditions which prevent such community.—Slogan on a diocesan envelope

PEW NEWS

■ In England's St. Alban's Cathedral Church, a cleaning woman recently picked up from beneath a pew what looked like a rumpled brown bag of stale sandwiches and discovered that it was full of gold and platinum rings, studded with diamonds, bloodstones, and onyxes, and gold and silver bracelets worth more than \$7,500.—*New York Times*

- CONFIDENCE

■ "Did you send your dollar to *The Anglican Digest* for an annual subscription? Our offer still stands to refund your money if you aren't satisfied with the magazine."—From a parish bulletin

SLIPS THAT SHOW

■ "The congregation sat in a semicircle, many persons in scandals or miniskirts, beneath a futuristic, chrome-plated cross."

—A newspaper

■ "Don't forget the Rum Sale next Saturday."—A parish bulletin

■ "The Bishop's sermon was followed by losing prayers."

—A newspaper

■ "During his rectorate, several improvements have been made, among them a new roof for the rector."—A parish bulletin

■ "The topic for the occasion was the roll of women in the Church."—A parish bulletin

IRVING PEAKE JOHNSON

(III Bishop of Colorado, 1918-1938)

■ When asked which job he preferred, teaching Church history or being a bishop, he answered with characteristic gravity, "You meet unpleasnt people in Church history too, but they are all dead."

■ Upon hearing somebody say that one can worship God just as effectively on Sunday morning by driving through the mountains, the Bishop observed, "The only time such people mention God is when they have a flat tire."

■ As he was relaxing in the club car of a train going through cattle country, he was accosted by a fellow passenger who said

loudly and belligerently, "You know, I don't believe in God."

The Bishop continued to gaze out the window at the cattle on the range and said, "Neither do they."—*The Northern Churchman* (Australia)



CHAPLAINS

THE first American chaplain was appointed even before the Revolution of 1776: on 23 September, 1756, during the French and Indian War, Col. George Washington requested the appointment of a chaplain to his regiment. On 29 July, 1775, the Continental Congress formally established the military chaplaincy, and on 9 July, 1776, Washington made the following entry in his orderly book: "Commanding officers of each regiment are directed to procure chaplains accordingly, persons of good character and exemplary lives, and to see that all inferior officers and soldiers pay them suitable respect. The blessing and protection of Heaven are at all times necessary, but especially so in time of public distress and danger. The General hopes and trusts, that every officer and man will endeavor to live and act as become a Christian soldier, defending the dearest rights and liberties of his country."—A parish paper

Just as the Apostles' Creed was not composed by apostles, and the Nicene Creed did not originate at the Council of Nicaea in A.D. 325 (it came into its present shape, with the exception of the "filioque" clause, at the Council of Constantinople in A.D. 381), so, too, the Athanasian Creed is not the work of Athanasius (296-373), nor is it, strictly speaking, a creed. At best the Creed of St. Athanasius (sometimes called Quicunque vult, from its first words in the Latin form) is an individual profession of faith, framed to be an instruction, and later on in the Middle Ages used as a psalm or canticle. Written between the fourth and sixth centuries by an unknown author, it uses Augustinian paradoxes to teach the doctrine of the Trinity and western Christology. First used in the West during the time of Charlemagne (782-814), it was recited universally by the thirteenth century in Rogation Day processions and other occasions. It appears in many Anglican Prayer Books (but not the American) and is both permitted and required, depending on the occasion.



WHOSOEVER



WHOSOEVER will be saved, before all things it is necessary that he hold the Catholic Faith: which Faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

The Catholic Faith is this:

That we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Substance;

For there is one Person of the Father, another of the Son, and

another of the Holy Ghost: but the Godhead of the Father, of the Son, and of the Holy Ghost is all one; the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost: the Father uncreate, the Son uncreate, and the Holy Ghost uncreate; the Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible;* the Father eternal, the Son eternal, and the Holy Ghost eternal.

* The Athanasian Creed is often set to music, and some English choir boys were once heard to sing the foregoing phrase: "the Father incomprehensible, the Son incomprehensible, and the whole thing incomprehensible." The lads were not wrong. G. K. Chesterton once said, "A saint is one who tries to get his head into heaven: an atheist is one who tries to get heaven into his head — and that's what makes his head split."

And yet they are not three eternals, but one eternal; as also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; and yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord; and yet not three Lords, but one Lord.

For, like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, so are we forbidden by the Catholic religion to say, there be three Gods, or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is of the Father alone, not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

In this Trinity none is afore, or after other; none is greater,

or less, than another; but the whole three Persons are co-eternal together, and co-equal.

So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

He, therefore, that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man:

God, of the Substance of the Father, begotten before the worlds; and Man, of the Substance of his Mother, born in the world:

Perfect God, and perfect Man; of a reasonable soul and human flesh subsisting; equal to the Father, as touching his Godhead; and inferior to the Father, as touching his Manhood.

Who, although he be God and Man, yet he is not two, but one Christ:

One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God; one altogether, not by confusion of Substance, but by unity of Person.

For, as the reasonable soul and flesh is one man, so God and Man is one Christ, who

suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty, from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies, and shall give account for their own works; and they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.

This is the Catholic Faith, which, except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

OLD STORY

PEOPLE often wonder why the Episcopal Church hasn't grown more: the reasons are possibly many, but here are two of the clearest ones.

1. Episcopalians, generally speaking, are poorly informed about the Church; although they are usually well educated, they somehow determine that their education will not encompass matters religious. The Episcopal Church is unique in Christendom, yet some of her mem-

bers persistently consider her to be just one of many denominations. All too often some one says that we are just like this or that Protestant Church, only we do things more formally — a statement that arises out of ignorance of the Church's history, doctrine, and worship.

2. A lack of sound knowledge about the Church often leads to a lack of evangelical zeal, the missionary spirit of which is regarded as something "beneath our dignity". Even when we know something about our religion, we are reluctant to make it known to others. It is all right for "those emotional sects," but not for us. The tragedy is that great numbers of people are in need of the Church, but they are waiting for some one in Christian love and friendship to make the Church known and available.

Unsound knowledge and lack of enthusiasm are the chief impediments to our growth, and until they are corrected (as by God's grace they can be), the Church will never fulfill the destiny to which God has called it.—A parish bulletin



COMMITTEE: The unready who have been appointed by the unwilling to do the unnecessary.—*Jamestown Churchman* (Southern Virginia)

CHRISTIAN

A CHRISTIAN is a person who has made a public declaration that he believes the historic person, Jesus of Nazareth, to be the Incarnate Son of God, who came down from heaven to reveal God to mankind and to provide a means whereby man, estranged from God because of his disobedience of God's commands, might be reconciled to God, and become a partaker of his true inheritance as a son of God.

Once a person has made that declaration (through Baptism and Confirmation), he has certain responsibilities as well as certain privileges. One of the great privileges is to receive the Holy Communion regularly. One of the responsibilities is to pattern our lives after the example of our Lord. He came not only to reveal God to us, but also to show us how God expects us to live. There are, therefore, certain moral and ethical demands which are placed upon us as Christians. We cannot do "whatever we want to" and remain faithful Christians, even though we might still be nominal members of the Church. Our Lord said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of

my Father." To profess Christianity is not enough. One must also live it.—Taddled from a parish bulletin



A MIND AWAKE

THE CURRENT swing in the Church from emphasis on personal religion to social responsibility must not be allowed to obscure the priority of the individual and his needs. The Church has to witness in the world to God's love and justice, but statements and even programs will not do the job: if there are not individual Churchmen of palpable health and wholeness, there is no witness, and if our witness does not flow from a purposeful life of worship and prayer, it is likely to be only human and transient, and to label it "Christian" would be dishonest.

To insist that a Christian's social action must be a fruit of his worship, of his experience of God, is not to deny his responsibilities; St. James wrote long ago that faith without works is dead, and our Lord Himself said that a fruitless tree had better be burned. Good deeds in the world, as well as personal wholeness and confidence, are indeed fruits, but unless we tend the tree we shall not have them any more.

One of the greatest spiritual orchard tenders of recent years was Clive Staples Lewis, who, for over twenty years (after the publication of *The Screwtape Letters* in 1942) in books, articles, and letters, dealt practically and brilliantly with the inner pruning, grafting, feeding, and crow-chasing necessary for the Christian to produce enjoyable fruit. He never made it sound easy, but he did make it sound fun; and in all his down-to-earth, timely advice, was always to be felt his sense of awe and reverence of the eternal. His apprehension of the timelessness behind every present moment provided perhaps one of his greatest appeals to people increasingly starved for meaning and mystery in life.

The spiritual terrain has continued to change, however, and the sand of the barren desert has advanced. All of Lewis' skill in logic and style cannot make the spiritual way of the forties and fifties quite natural and satisfying today: for better or worse, things have changed too much. Lewis appealed to Christian ideals which were strongly diffused throughout the culture of his day, but they too are vanishing; nevertheless, Lewis spoke to and for the individual Christian — a personal emphasis that is needed now more than ever.

Christianity began with a Person, and it is spread by persons — by individual members who, in the Church, make up the Body of Christ today, or any day.

One of the best ways to read Lewis is in a collection of his observations and counsels which have been chosen particularly for their Christian themes and current application. Such a work is the Episcopal Book Club's selection for this winter,

To join the Episcopal Book Club and receive A Mind Awake as a first selection, simply fill out and mail the form on page 47.

A Mind Awake. EBC members are sure to have one or more of the books by Lewis from which Professor Kilby has compiled his anthology, but they are also sure to welcome snippets from articles, letters, and scholarly works that they have not seen. Further, the selections in *A Mind Awake*, interesting for their own sakes and usefully arranged by topics, can have an added value by sending the reader back to the originals in his own library. It is possible that a person with many books by C. S. Lewis will find himself using *A Mind Awake* as an in-

dex to them — and to a capturing of what may have been forgotten or never found.

However the book is used — and it is meant to be used — the EBC is glad to recall and to give thanks again for the great Christian spirit who is C. S. Lewis — From "Emberridings"



QUARTER WATCH



THE SOCIETY OF St. Paul, a monastic order for men, has disposed of its St. Jude's Homes (nursing, in Portland and Gresham) and all property in Gresham, and thereby lifted a great financial burden, and has moved its operations to Sandy (22 miles east of Portland), Oregon 97005, where its monastery has been since 1963.

¶The Rt. Reverend James Loughlin Duncan, 55-year-old Senior Suffragan of South Florida, and the Rt. Rev'd William Loftin Hargrave, Junior Suffragan of South Florida (they were consecrated just one day apart, 20 and 21 December, 1961) have been elected respectively as Diocesans of the two newly created dioceses in the three-way split of the Diocese of South Florida. (The division was sanctioned by the 1969 Special General Convention, ef-

fective 1 January 1970; when the process is completed, the American Church will comprise 84 dioceses and 25 missionary districts, including the Convocation of American Churches in Europe.) Bishop Duncan will have charge of Southeast Florida (see city: Miami), and Bishop Hargrave Southwest Florida (see city: St. Petersburg). The Rt. Rev'd Henry Irving Louttit, 66 (consecrated 1945, Diocesan since 1951) continues as III Bishop of South Florida (see city: Winter Park) until his retirement at the end of the year.

¶St. Helen's Hall, Portland, in the Diocese of Oregon, a boarding and day school for boys and girls, has celebrated its 100th anniversary.

¶If anybody wants, say, five or six copies of this issue for distribution among his fellow Churchmen, he has only to drop us a line and they'll be on their way — as long as the supply lasts.

¶The library at Hillspeak would appreciate hearing from anyone who has an unwanted copy of Wells' *The Soul of a Bishop*.

¶Personal to H.H.T.: If you have a faithful priest, he can always present the Word and Sacraments of the Church and their necessity to salvation; the superstructure is unnecessary.

¶On the Feast of Saint Jerome, in Christ Church, Savannah, Virginia-born George Paul Reeves, 51, a priest since 1948, and recently Rector of St. Stephen's Parish, Miami, in the Diocese of South Florida, was consecrated Bishop Coadjutor of Georgia, to become the VII Bishop of that diocese upon retirement of Albert Rhett Stuart, on the job since 1954.

¶Last year American bishops licensed over 17,000 lay readers.

¶A profound bow to the many parish priests who send TAD their bulletins: writing, typing, mimeographing, folding, and mailing a weekly bulletin is expensive and often laborious, but we appreciate greatly receiving them, for they are the source of much that makes up *The Anglican Digest*.

¶On St. Alban's Day last, Sister Waldene Lucia observed

the sixtieth anniversary of her profession as a member of the Community of St. John Baptist at the convent in Mendham (Diocese of Newark), New Jersey, where she was once Mother Superior.

¶Because of ill health, the Very Rev'd Richard Hooker Wilmer, Jr., 51, and a priest for 27 years, has resigned as Dean of Berkeley Divinity School (New Haven, Connecticut) and Professor of Theology, positions held since 1957.

¶If an institution, seminary, college, or what not, is ashamed to be known as a Church one, Church folk should be equally ashamed to claim or support it.

¶The man who decided which of the astronauts (Neil Armstrong and Edwin Aldrin) would land on the moon, helps also to make decisions for the Diocese of Texas: Christopher

CLARIFICATION

Both the Episcopal Book Club and *The Anglican Digest* will continue to function as more or less separate operations — as in the past, but as subsidiaries of SPEAK (the Society for Promoting and Encouraging the Arts and Knowledge [that speak] of the Church), and checks or money orders made out to either the EBC or TAD will still be quite in order. Contributions to the EBC (exclusive of membership payments and book orders), TAD, or SPEAK enjoy Internal Revenue Service approval for tax-deduction purposes.

Columbus Kraft, Jr., Director of Flight Operations at the Mission Control Center, Houston, is a member of that diocese's Executive Board.

¶Personal to TAD's anonymous reader in Wakefield, Rhode Island: Thank you for the currency and the commendation.

¶In the Cathedral Church of St. Paul, Boston, the Bishop of Massachusetts recently ordained sixteen men to the diaconate.

Personal to J.H., Canada: Nine Presidents of the United States have been Episcopalians (three more than the runner-up, the Presbyterians, with six): George Washington, James Madison, James Monroe, William Henry Harrison, John Tyler, Zachary Taylor, Franklin Pierce, Chester Alan Arthur, and Franklin Delano Roosevelt. Thomas Jefferson was a Churchman, but in late life became a deist who described himself as a "disciple of the doctrines of Jesus" and commended the Unitarians. In the Johnson family, Lady Bird and Linda are still Episcopalians; Luci became a Roman Catholic several years ago; the former President is a member of the disciples of Christ.

¶Four members of the Order of the Holy Cross (motherhouse: West Park, New York,

with other works in California, Texas, Tennessee, and Liberia), left in September to spend three months giving missions and conducting retreats in the Diocese of Guyana, Province of the West Indies.

¶Personal to H.N.R.S. and L.R.S.: TAD has no way of sorting its address stencils according to its readers' birthdays, and therefore cannot mail an individual greeting at the appropriate time; instead, it has attempted with some success to send out a general reminder once a year, and hope that one person at each of its 160,000 addresses (about 165,000 copies are mailed each quarter) will kindly remember to send his TADollar on his birthday. If TADollars continue to increase, we may be able some day to send out, around 1 January, a birthday reminder that would be good for the whole calendar year. (Even the simplest mailing piece, sent to all addresses, costs about \$5,000 — still a lot of money.) In any case TAD wishes each of its readers a happy birthday in 1970.

¶In St. James' Church, City and Diocese of Los Angeles, the widow of Nat ("King") Cole (d. 1965) took to husband a TV writer and producer.

¶In 1968 alone, medicines valued at \$515,000 went to institutions overseas (clinics, refu-

gee camps, temporary hospitals) through the channels of the Presiding Bishop's Fund for World Relief.

¶The Library at Hillspeak can use one copy each of *The Living Church Annual*, 1915 and 1921.

¶The Diocese of Arizona has twin deacons who live at the same address but who are assigned to different parishes.

¶On the Feast of Saint Mary the Virgin (15 August, Proposed Calendar), the former Bishop of Polynesia (John Charles Vockler) was clothed as a novice in the English branch of the Society of Saint Francis. (On 20 September last, the American branch of the Order observed the 50th anniversary of its founding.)

¶The III Bishop of Melbourne, whose episcopate lasted from 1887 to 1902, had the

unusual name of Field Flowers Goe. *The Australian Church Record* has just published an explanation: Bishop Goe's father was an atheist who refused to give his children names with any scriptural or religious association and so called his two sons Field Flowers and Garden Flowers. Diocesan authorities deny that there was also a daughter who might have been called Hothouse.—*Seek* (South Africa)

¶Personal to parish bulletin editors: If, in listing the newcomers, you would give their street addresses too, other folk in the parish would know where to call on them and by that means give them a special and often-needed welcome.

¶J. B. Phillips' *Four Prophets: Amos, Hosea, Isaiah 1-35, Micah* (a translation into modern English), brought out by

NOTE

This coupon (not for gift subscribers, and the like) has your name and address on the reverse side. Foreign readers are asked to clip their address from the envelope. ¶ To save time and money, an acknowledgment will not be mailed unless requested. Thank you, & Happy Birthday!

CLIP THIS COUPON and attach it to your personal calendar, so that when your birthday anniversary rolls around you can mail the coupon (it has your name and address on it) along with your TADollar to *The Anglican Digest*, Eureka Springs, Arkansas 72632, and thereby keep the little magazine coming to you and going to others for another year — and have a

HAPPY BIRTHDAY

Macmillan in 1963 in hardback, is now available in paperback at \$1.45 from the same publisher (The Macmillan Company, 866 Third Avenue, New York, N. Y. 10022).

¶All at one time last spring, eight priests were ordained in St. Paul's Cathedral Church, City and Diocese of Los Angeles.

¶After six years of planning, 24 members of the all-male choir of the University of the South, Sewanee, Tennessee, went to England for its first overseas tour — a tightly scheduled 21-day itinerary which included five major cathedral churches.

¶The Rt. Rev'd Edwin Barton Thayer, 64, born in Avalon (Diocese of Pittsburgh), Pennsylvania, priested in 1934, and consecrated Suffragan Bishop of Colorado in 1960, was en-

throned on the Feast of St. Matthew in St. John's Cathedral, Denver, as the VII Bishop of Colorado.

¶Boys' Home (care and education of homeless boys), Covington, in the Diocese of Southern Virginia and owned by the Dioceses of Southern Virginia and Southwestern Virginia, has a new building — music, rehearsal, and reading rooms and gymnasium.

¶"The arrival of the latest issue of TAD alerts me that I have not sent you my birthday dollar. It will not do to say that I ignore birthdays, especially mine, for the pleasure of sending the dollar indeed overrides the discomfiture of remembering my age. I am tardy, and since sins of omission can contain peril tenfold that of sins of commission, I enclose a check in that mitigatory amount [\$10]."

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